

NONCONFORMITY IN IDLE,
WITH THE
HISTORY OF AIREDALE COLLEGE.





NONCONFORMITY IN IDLE,

WITH THE

History of Airedale College.



BY J. HORSFALL TURNER.



With Three Engravings and Six Photographs.

ENTERED AT STATIONERS' HALL.

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HISTORIES OF

PREFACE.

THIS little book, with its imperfections, is offered to the public as a slight contribution to the history of Nonconformity in Yorkshire. What has been done (so hurriedly, as shewn by the compilation,) in this effort to narrate the train of incidents connected with the Dissenters of Idle, may be done with better or worse results concerning many more of our West Riding Chapels. As Congregationalists, I think we have scarcely done justice to our old churches. I fear we are more negligent than most denominations. True, something has been attempted in the *West Riding Congregational Registers*, but such contributions seem to be crowded out now. That valuable work, *Congregationalism in Yorkshire*, only supplies a few particulars of each (or rather, some) of the West Riding Churches. It seems to rest with members of individual churches to work out their own histories similar to what is done in this book, and in another on Morley.

It has not been the aim of the compiler so much to write a history, as to collect local illustrations. The reader, keeping this in view, will not be surprised by the abruptness of the data, particularly in the first part of the book. The size of the volume, though thirty pages more than originally proposed, would not allow any enlargement upon the grand points of history; but the writer is persuaded that much of the interest will be lost to readers unversed in English History unless they read in connection with one or other of the many books bearing historically on the subject. He lays claim to nothing but the little industry required to collect and arrange the materials, being more careful to ensure correctness of dates than elegance of diction. He has not accomplished all he wished. The old Upper Chapel Register, now preserved at Somerset House, London, has not been examined. It is to be regretted that, like many others, the authorities at the Upper Chapel did not take a copy when Dissenters' Registers were called up by Government. Whatever it may contain, a copy should be had, particularly the notices of interments in the old ground.

It should be stated that the list of applications under the Declaration of Indulgence had been brought to light long before Mr. Marsh had it printed, and the Rev. Bryan Dale, M.A., Halifax, extracted the Yorkshire references some years ago. The Indulgences (strange title!) were recalled in 1675.

Mr. Smallwood seems to have exerted a lasting influence on the membership at Idle. Though a Congregationalist (a term based on the wording of the xix Article of the Prayer Book,) he, and others of the same stamp, readily united with the Presbyterians in works. Mr. Elkanah Wales and other advanced Presbyterians did not approve of Independency as it then was understood, but they were determinately opposed to Unitarianism. A passage in their remonstrance against the *V. Veritas*, by the Birstal worthy—Henry Burton, reads: "As we cannot approve or allow of Independency or Erastianism, so we are resolved by the grace of God never to consent to the toleration of Arianism, Anti-Trinitarianism, Socinianism, &c." This passage is deserving of note, as showing the feeling of leading Presbyterians of our immediate district.

Respecting the Unitarians of the present day, I had intended adding, as an Appendix, a note. As the information was received too late, it is here inserted; first, because they are a Nonconformist body, and secondly, to illustrate a statement made at page 50. "About thirty years ago some men

in the village began to read the works of Dr. Channing, and gradually begun to adopt his views regarding God, Jesus, and man. Mrs. Humble, hearing of this, gave them the use of three cottages in which they might, 'after the manner of heresy,' worship the God of their fathers. The congregation increased in numbers so rapidly that the cottages were soon found to be too small, and Mrs. Humble lent a large room in her house. This in turn was soon found to be inadequate, and the present chapel was built, and opened in 1855 or 6. Mrs. Humble defrayed about two-thirds of the cost, and the Dawson family gave the ground. The school and house were built in 1862. Early in 1863 Mrs. Humble died, and in July of the same year the Rev. A. McComb, the minister, removed to Colyton. The Rev. J. Birks came Feb., 1864, but left May, 1866. September following the Rev. J. Smith succeeded, removing Sept., 1871. The Rev. J. Dale came Nov., 1871, and left Dec., 1872. The Rev. John Fraser came July, 1873." He leaves at Christmas, for Belfast.

The second Upper Chapel is stated to have been opened about 1794, but, judging from questions put to Samuel Buck., Esq., Counsel-at-law, Oct. 30, 1791, where it states that the old chapel had been pulled down, and on the same piece of ground a new one was more than half erected, it was probably opened in 1792.

I need not find further faults with the compilation, the reader will probably do a fair amount in that line. He may find a slip of the pen now and then, as *fort* for *forte*.

It is with great pleasure I acknowledge my indebtedness to Mr. W. J. Vint for the loan of the copper-plate from which to print the fac-simile of Heywood's writing on Idle. The loan of this led me to desire more; and by generous gifts from George Vint, Esq., B. Rycroft, Esq., C. Turner, Esq., Samuel Vint, Esq., and the Sunday School Teachers, (per Mr. F. Illingworth,) of two guineas each, I have been able to add the photographs of the Revs. William Vint, W. Atherton, H. Ollerenshaw and S. Dyson, and Mr. Rycroft. These have been copied from negatives I supplied, by Messrs. Taylor Bros., Fox, and Co., London. Mr. Dawson's is taken from a painting in the possession of his grandson, John Dawson, Esq., of Exeter, and I am highly pleased to be the means of retaining in Yorkshire the portrait (by Mr. Dawson's permission) of one of Yorkshire's Worthies. I regret that I can obtain so little information respecting him. The portrait of Mr. Vint is taken from the painting at Airedale College, whilst Mr. Atherton's is from a painting in the possession of Mrs. Atherton, Manningham. From two photographs, taken by Mr. Bottomley, Bradford, I have had copper-plates engraved. The plate of the Chapel is presented by Messrs. E. S. Vint, J. Briggs, G. Alfred, W. Jowett, and J. F. Garnett, Trustees. I am reminded there is one irremediable omission in the list of portraits, Mr. Stringer never having had his likeness taken.

In conclusion, it must be stated that the writer only is responsible for the statements made.

To the

Church and Congregation

Worshipping at Upper Chapel, Idle,

This little Book is respectfully dedicated by their fellow-worshipper,

THE AUTHOR.

College House, December, 1875.

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The Upper Chapel, 1875.
Minister's House, College House, Schools.
Heywood's Writing: Fac-simile.
Rev. Joseph Dawson.
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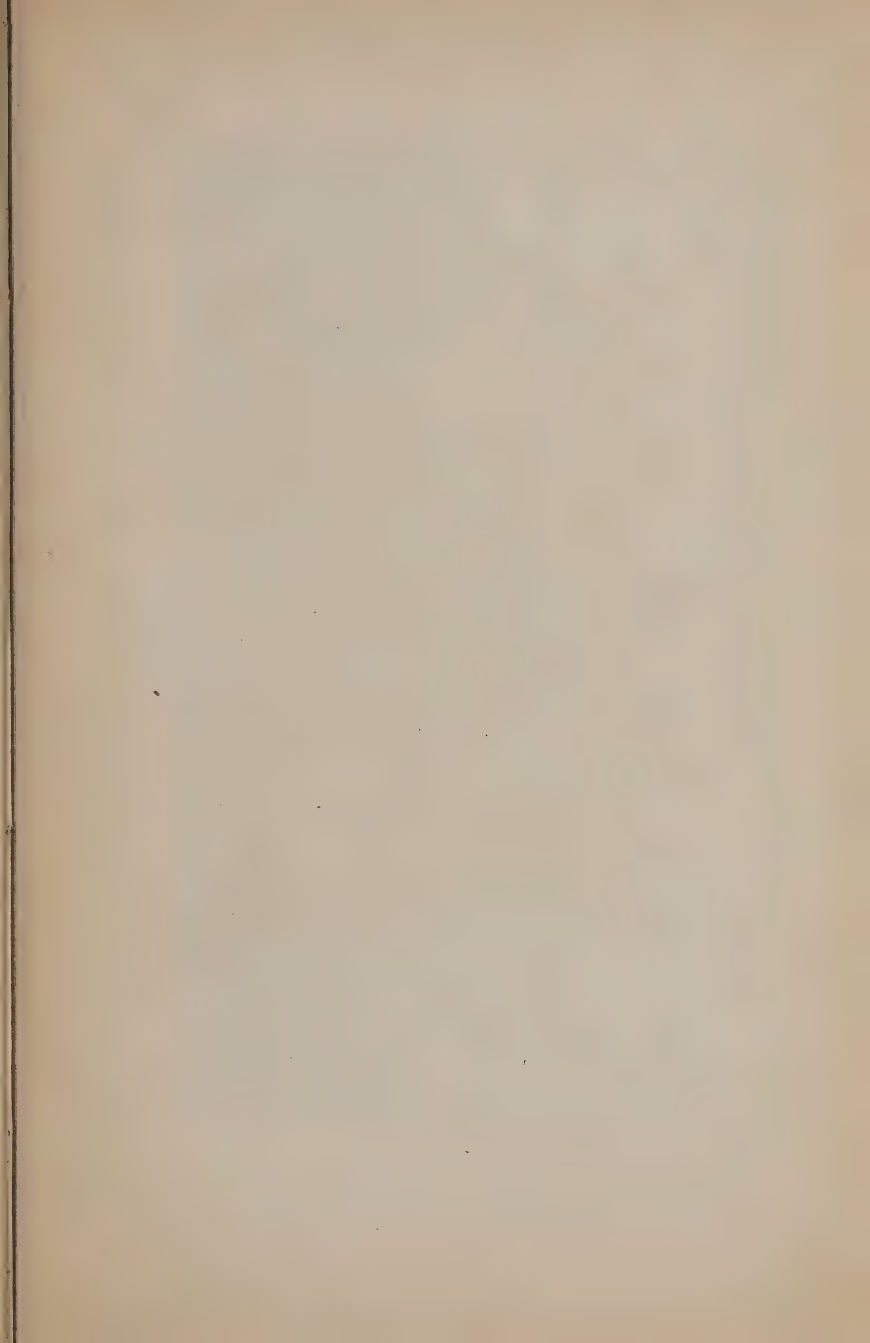
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NONCONFORMITY IN IDLE,

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HISTORY OF AIREDALE COLLEGE.

AS this little book may fall into the hands of some who have never heard of Idle previously, we may as well begin by stating that the township, or lordship, bearing this euphonious name, (uncouth as some would say,) is in the parish of Calverley, between Bradford and Leeds. The district, as is well known, was strongly attached to the Puritan party in the days of Elizabeth and James I., and took, generally speaking, the side of the Parliament in the struggle for power in the reign of Charles I. During the persecutions of Mary's time, many Protestants left their native shores and sought an asylum on the continent. Here they became initiated into the principles of Presbyterianism; a system vesting the government of the churches in an association of ministers and ruling elders, and not in the members of the different fellowships, as observed by the Congregationalists. This polity, which they introduced from Geneva on their return home, was soon extensively adopted in this country. Many of the clergy had strong leanings to Presbyterianism, and were *ordained* after that manner. During the Commonwealth, the Congregational party possessed great influence, and they set up churches on their principles in many places. As early as 1645 a Congregational Church was established at Sowerby, near Halifax, and Mr Heywood, of Coley, records that Mr Clayton, a predecessor of his, during the Long Parliament, attempted the organisation of one there, but did not fully succeed. Presbyterianism, however, gained great power in Lancashire and the West Riding of Yorkshire.

At that time the inhabitants of most villages had erected chapels-of-ease for their own convenience, and had curates settled amongst them. There were two such chapels in Calverley parish, viz., Pudsey and Idle. The latter was rebuilt by subscription in 1630. The lord of the manor, in the case when he had erected the chapel, or the inhabitants, when the erection was accomplished by subscription, had the right (or, at all events, the privilege,) to nominate the curate, subject to the approval of the vicar of the parish. Lawton's *Churches of York and Ripon* shows that the power so vested was exercised till

recently at several townships in this district. Probably the inhabitants of Idle were of opinion that, as the Old Chapel was erected by themselves, they should have the control over it; and felt keenly their wrongs when they had no longer power, by a majority vote, to have any say in the matter. This will account for the endeavour they put forth to obtain it at the Revolution. It is worthy of note that the chapel was not consecrated till September 11th, 1692, three years after the trial which took place at the ejection of the Dissenters from it.

It is not our purpose to trace the course of events which led to the ejection of nearly two thousand evangelical ministers of the Church of England on the 24th of August, 1662, as the space at our disposal will barely suffice to give local illustrations, which may be read along with some general review of the period. It was a melancholy day for those brave men when they were separated from their congregations by the powerful arm of the law, an event which the Established Church may mourn over to-day. By referring to any history, the reader will find that their troubles only commenced at the ejection. They were required to take oaths of allegiance and supremacy; they were forbidden to act as preachers and schoolmasters; they were driven from corporate towns, and from their own homes; and if they ventured to admit five persons to their abodes, to hear the word of God or to pray, they were heavily mulcted, and threatened with transportation. Nay, these laws were laid as heavily upon their followers, so far as taking the oaths, absenting themselves from church for a month, or meeting at a conventicle for secret worship, were concerned.

It is worthy of note that seven persons of this noble band were more or less connected with Idle, and we now proceed to give a few lines respecting each.

The REV. ELKANAH WALES, of Trinity College, Cambridge, was the second of seven sons of John Wales, of Idle. The entry of his baptism in Calverley Church Register is as follows:

“1588 Dec. Elanane Wales the son of John
Wales of Idle ye fifteenth daye.

Evidently the writer was not clear as to the spelling of his christian name. Mr Wales accepted in 1611 or 1612 the appointment of Pudsey Chapel. His labours were extensively useful and unwearied. His fort seems to have been in pressing home practical truths on his hearers. His life was as unspotted as his doctrine. Congregational churches had spread in the West Riding by the year 1648, and the

name of Elkanah Wales, M.A., stands amongst the most prominent promoters. With forty others of this Riding he opposed Burton's *Vindice Veritatis*,—his name appearing second. This laborious and evangelical preacher drew great multitudes to hear him. Indeed, he was supposed to be more useful to strangers than to his own flock. He was courted by the grandees of that age, with whom he might easily have made his own terms, but no offers of preferment could prevail with him to leave his people. Thomas Lord Fairfax, in particular, had a singular esteem for him. He was minister at Pudsey above fifty years, until the Five Mile Act drove him from home, when he became assistant to Mr. Todd, of Leeds, where he died in 1669, aged 80 years. The year after his ejection, 1663, the Farnley Wood Plot took place, in which he was suspected of complicity. His motto was—"Less than the least of all saints." According to Mr. Heywood's statement, to his many troubles he had to endure his wife's harsh and severe temper. He left two fields of ten acres to Pudsey Chapel, and bequests to the poor of Idle and Calverley. The Rev. James Sales wrote his memoir, now preserved amongst the Thoresby MSS., British Museum. Mr. S. Rayner, of Pudsey, has a copy of it, and it is to be hoped it may soon be printed. The following excerpts show the interesting matter contained in it. *Birch MS. 4460* states "He yt was so tite agt. error is branded as a Schismatick, & as disaffected to the Governmt. who had suffered in the late times as a favourer of it. I have an original letter writ to him by Mr John Shawe* of Hull who waiting upon the Lord General Cromwell then at Doncaster heard him give expresse orders to the High Sheriffe (Sir Edwd Rodes) to look to it for that he was informed that there was that very day (20 Aug. 51) a meeting of above 20 ministers at or about Leeds abt. some consultations agt. the present Government and in special to set up the old Cavalier Fast which the late King had set up. Mr Wales and Mr Sales being to preach and therefore I desire you Mr Sheriffe yt you would looke to it, yt as no man should fire houses, so neither the country, &c. I have often tho't that if there had been a temper found whereby such excellent, useful and moderate men as he might have been continued in their publick stations under the protection of a legal sanction, it would have been a mighty strengthening to the Protestant interest in general and much better for ye church of England in particular, in the meantime I must freely confess I cannot without an affectionate concern read some passages in his Letters to his

* Ejected from Worsborough, 1662. Died there 1691.—J.H.T.

friends at Leeds. 'When I come (for in his old age he was forced 'to travail into the North, thro' ye unkind severity of an ill neighbour 'who took advantage of the Five mile Act) my purpose is to keep at 'a distance from you and not to be seen near your corporation or 'my own dwelling, unless I can be informed of a fit time wn. I may 'draw near with safety and seeresy, as to the means to help me in 'my journey I know not yet what to say We are 'in tollerable case for bodily health save yt this sharp peircing 'weather doth pinch us and make us shrink, but I hope after a little 'time the weather wil grow warmer and the air wil be more calm and 'favourable to old cold thinne bodys, oh yt our souls might prosper 'whatever becomes of our bodys.' He was now in the 79th year of his age. I have a letter from Mr Josa. Kirkby * (ye noted person Mr Baxter mentions for his sufferings in the late times for the King's interest and by the same party after the Restoration) inviting him to a friends house at Wakefield, Mr Edward Watkinson, whose bodily infirmitys keeping him from ye publick assemblys, would look upon it as act of charity to himself to have Mr Wales take up his quarters in his family wr he should be gratis welcome to such entertainment as his house and table afforded. But he longed to be with his relations and old friends at Leedes where at last he dyed and was buried." Mr. E. Rogers, of Rowley in New England, wrote—"As for his care of ye poor orphans of some of his nearest relations and others 'tis no less yn wonderful yt so small a pittance as he had either from his father or people should maintain so many, by his father's wil (ye original w. of I have, writ by his son Elk.) it appears yt he left 7 sons, of weh 4 were very young and per-ticularly recommended to his care. The old man's Inventory amounts to £4 5s 2d, weh. with. £50 to be pd in 4 years time out of some houses, lands and leases by his eldest son Nath. (afterwards of New England) was to be ye portion of ye 6 younger sons of weh his & his bro Samuel (ye pious and learned author of *Totum. Homines*) having received yr Education was but 6. 13. 4; upon ye death of sd. bro. Samuel of Morley he had ye additional charge of 5 orphans 3 of wm he educated at ye Universitys, and in his wil he bequeaths legacys to 3 of his bro. Nath. sons, late of Boston in N. E., the rest I cannot learn save two very pious women Eliza wife of Mr. Matth. Boyse (& mother to Mr Jos. Boyse of Dublin) & Edith [wife] of Mr Robt Hickson both of Leedes to whom he gave portions, & yet had a pit-

* Joshua Kirkby, M.A., ejected at Wakefield, 1662. Died there 1676, and buried in his own garden, being excommunicated.—J. H. T.

tance left to bequeath to ye poor of the towns of Pudsey, Idle and Calverley, besides Heyrlooms in his house and study for his successors at Pudsey." The following is a copy of his will.

"I Elkanah Wales late of Pudsey in the countie of York Minister of the Gospell being now aged and not farr from the sunset of my day here below yet at pSENT in reasonable health and perfect memorie (blessed be God) doe ordaine and make this my last Will and Testament in maner following. First I professe that Faith which was given to the Saints and is held forth in the Holy Scriptures wherein I have lived and I hope (by the grace of God) I shall die even the faith of Jesus Christ the Lord of Glorie who hath abolished death and brought life and imortality to Light by the Gospell I know that my Redeemer liveth and I am persuaded that he is able to keep that which I have comitted unto him against that day. Into his hands I comitt my Spirit resolveing by his strength to hope to the end for the grace that shall be brought unto Beleavers in the Revelation of Jesus Christ. Next I comitt my bodie to the Earth whence it was taken to be buried decently in the Chappell of Pudsey neare unto the bodie of Anne my former wife if it can conveniently be But forasmuch as by reason of my present unsetledness whereunto I am necessitated I cannot probably foresee where or in what place I shall die therefore I refer the whole business to the discretion and care of my Executors hereafter to be named and other my loving friends either joyntly or severally as Providence shall order the time or place of my death. As to the disposing of that worldly Estate which God hath given me I doe declare my mind as followeth Imprimis Whereas I have by one Deed of Feoffment bearing date the second day of May in the Thirteenth year of his Majesties raigne that now is over England to be granted and conveyed unto Mr. James Sale of Pudsey and James Sagar of Allerton and their heyres one messuage and certaine lands with the appurtenances in Idle within the Countie of York in the tenure and occupation of James Berrie or his assignes of intent to stand seized thereof to the use of me and mine assignes during the tenure of my naturall life and after my decease then to uses as I shall declare by my last Will in writing as thereby may appear Now I doe hereby ratify and confirme the said deed and my will and mind is and I doe hereby declare and appoint that they shall stand seized after my decease to the use and behoofe of Samuel Wales sonne of Nehemiah Wales late of Newcastle deceased and of his heyres and assignes for ever paying and discharging these severall legacies viz—that he his heyres or assignes shall pay or cause to be

paid out of the same unto his two sisters Constantia and Elizabeth the whole sume of Fiftie pounds that is to say to either of them five and twentie pounds at their severall ages of one and twentie years or on the dayes of their respective marriages and if either of the said Sisters shall die before then the surviving sister to have the whole sume of Fiftie pounds to her selfe If both of them die then he to be free from that charge If both he and they die without issue then my will is that Fiftie pounds shall goe to the children of Thomas Sewell which he hath by Elizabeth his present wife late the wife of Nehemiah Wales aforesaid and the rest of the money to the children of my Executors. And if after my decease it shall be judged more advantageous to the aforesaid that the said house and lands shal be sold and alienated then my will is that they shal be sold and I intreat my Executors to joyne with Mr James Sale the surviving feoffe in the selling thereof and improving the moneyes either by themselves or some other trustie persons unto some honest profit towards the uses aforesaid Item out of the remainder of my estate in moneyes goods and chattels I give and bequeath those severall legacies. Imprimis to Sarah the wife of John Druroy of Idle I give Ten pounds It. I give unto her two sonnes Samuel and Benjamin Swaine to either of them Twenty shillings and to her daughter Sarah the wife of John Clarkson of Horsforth Twentie shillings It. I give unto John Suttill of Cantley Ten pounds It. I give to three sonnes of my brother Nathaniel late of Boston in New England to wit Timothie John and Nathaniel the sume of Ten pounds that is to say to every one of them five marks and if any of them be dead my will is that his or their respective parts shall goe to their widowes and children surviving And I intreat my cosin Mathew Boyes to take upon him the care of sending it unto them in the fittest and safest way that he can. It. I give unto the poore of Pudsey Three pounds to be distributed by Mr Sale and John Downes or Joshua Lumby. To the poore of Idle Three pounds to be distributed by Jeremie Welfitt and Samuel Stable and to the poore of Calverley fourtie shillings to be distributed by Mr. Sandall and Joseph Hitchin. It. I give unto Rosamond the wife of Jeremie Bower and the daughter of Benjamin Wales my brother late of Bradford foure pounds It. I give unto the three daughters of Nathaniel Bower late of Bradford sixe pounds to every one of them fourtie shillings to be comitted to the hands of Mr. Sale of Pudsey and imployed for their use It. I give unto Grace the wife of John Vicars of Idle Ten shillings It. I give unto Anne Horsman of Leeds widow Ten shillings It. I give unto James

Berrie of Idle to Ellis Berrie Samuel Wilkinson and widow Brafitt of Bramley and to James Brafitt and Thomas Brook of Farsley to those sixe Three pounds to every one Ten shillings It. I give unto our late maid servant Ruth Peale now servant to Mr Ambrose Barnes Merchant of Newcastle upon Tyne Twentie shillings It. Whereas Mr Thomas Sewell of Carlisle owes to me Twentie pounds which I lent him in March 1668.9 I doe wholly release and forgive that debt It. to Samuel and Benjamin Swaine over and above the Twentie shillings apeece aforesaid I give Eight pounds (vizt) each of them foure pounds It. I give to the Widow of Captain Simon Askwith dwelling at Kelfield Fourtie shillings and to his sonne Simon Askwith servant to Mr Thomas Stillington fourtie shillings It. I give unto Thomas Sewell of Carlisle tenne pounds and to Samuel Wales tenne pounds & to Constantia Wales tenne pounds & to Elizabeth Wales tenne pounds It. I give unto Anthony Cloudsley tenne shillings unto Anne Fearnley tenne shillings unto Elizabeth Abbatt tenne shillings unto Mary Hudsmough & Mary Akid each of them five shillings & unto Timothy Mimersley and Marke Moor each of them five shillings & to Samuel Dobson tenne shillings. Touching my small Librarie besides those bookes that I lost in the time of the Warres and those which I have sold or given away since my will is that the residue shal be thus disposed I give to Mr James Sale Dr Davenante Commentaire on the Colossians as for my English Bible in qrto of the last Translation because there be in it many profitable annotations and references which may be usefull unto a minister or a scholer therefore my desire is that it may be committed to the custodie of Mr Sale Mr Rogers or Mr Waterhouse* or any other yong man that is hopefull for learning and godliness and intends the Ministry upon condition that the person that is betrust with it shall promise to keep it as farre from sullyng as he can and when he hath made what use of it he pleaseth shall deliver it to Nathaniel Boyes the sonne of Mathew Boyes or any other of my kindred that shall proove a Scholler and be fitt to make use of it As for the English Bookes I give to John Downes of Pudsey to Mrs Sale to Sarah Jenkinson to Elizabeth Boyes and to Edith Hickson to every of these one as they please to chuse for themselves And for the remainder let some of the best be sold to those that desire them and the rest I give to Samuel Wales Elkanah Hickson and others of my kindred to be devided amongst them and for the rest of my estate whatsoever I give and bequeath unto my beloved cosens Mat-

* Jonas Waterhouse, M.A., curate of Bradford; ejected 1662.—J.H.T.

hew Boyes of Leeds ye elder & Robt Hickson of ye same whom I doe hereby ordain and constitute my Executors of this my last Will & Testament In Witness whereof I have hereunto sett my hand & seale this Twenty seaventh day of Aprill one thousand six hundred sixty nine & in the year of the Raigne of King Charles the Second &c.

Elk: Wales

Witnesses—Timothy Smith, John Millner, James Robinson.
Proved 28th July 1669."

The REV. SAMUEL WALES, brother of the pastor of Pudsey just mentioned, became minister at the Old Chapel, Morley. He was an earnest and zealous Puritan; an intimate friend of Lord Wharton. A book of his was published in 1627—"Totum Hominis, or, The Whole Duty of a Christian; consisting of Faith and a Good Life by the late Reverend and Worthy Mr. Samuel Wales, Minister of the Gospell in Morley." A second edition was issued in 1681, by Lord Wharton and his brother Sir Philip Wharton, for the benefit of their children and grandchildren.

The REV. JAMES SALE (frequently written Sales) was silenced in 1662, when assistant to the Rev. R. Todd, of St. John's, Leeds. He had been educated at Cambridge, and had previously ministered at Lincoln and Thornton. Mr. Elkanah Wales preached a *fast* sermon at Leeds, when Mr. Sale was ordained there. After the ejection Mr. Sale retired to Pudsey, his native place, and, through the leniency of the Vicar of Calverley, missioned Pudsey, Idle, and the neighbourhood. He died in 1679, and was buried in the south aisle of Calverley Church, part of the inscription being still legible. The Rev. T. Sharp, M.A., of Bradford, who was ejected from Adel, married Mr. Sale's daughter.

The REV. SAM COATES, A.M., was ejected on the fatal Bartholomew's Day, 1662, from West Bridgford, Notts, upon which he came to reside in his own house at Rawdon, near the present Baptist chapel. The Coates family were of some importance at Rawdon, till some time afterwards. It is thought that he 'leaned' towards the Baptists. He preached gratuitously at Wath, Idle, and Rawdon. How far he was concerned in the establishment of the Baptist cause at the last mentioned place does not now appear, but there is strong ground for presuming that its origin dates thus far back and places Rawdon as one of the most ancient Baptist churches in England, and, undoubtedly, the first in Yorkshire. The Rev. Wm. Greenwood, an old student at Idle, in his *Vale of Apperley*, thus refers to the old

tradition that the inhabitants of the district met secretly to worship at Buxton or Buckstone, near Rawdon. Even after the old Chapel was built in the wood it retained the name of Buxton for a century.

“Not far from Woodhouse grove, (a gentle rise
To Rawdon Hills,) an ancient ruin lies ;
By woods surrounded, a sequester'd place,
Where worshipp'd once a puritanic race.
Oppress'd by penal laws some dar'd to frame
T' infringe a right that ev'ry man can claim,
A right to worship God as conscience taught,
A shelter'd spot the persecuted sought ;
By heaven guided, here a refuge found,
Enclosed by woods, and groves, and hills around.”

A few notes referring to this ancient congregation may be added. The Rev. Wm. Mitchell, who died in 1705, was for some time settled at Rawdon. He was imprisoned under the Conventicle Act in 1686-7. John, son of David Mitchell, of Rawdon, is buried in the old graveyard belonging the denomination at Rawdon, but now enclosed in the grounds of Mr Briggs, by whom it is carefully protected. He was “Pastor to a Baptist Church in Bridlington,” and died April 14, 1748, in the 27th year of his age. Mr Grimshaw, of Rawdon, has a manuscript book of his containing sermons and local references. Besides the gravestone of the Rev. Alvery Jackson, and many of the Hirds, there is one which states—“Here lyeth the Body of—— the wife of Mr. John Wilson, Minister att this place, who dyed the 20 day of April 17-3, aged-4.” When the Church was formed at Rawdon, in 1715, Mr. John Wilson, who left a congregation in Furness, was chosen as minister. He was ordained August 31st, 1715, and died Novr. 1746. A full account of the ordination is preserved in the Church-book there. Mr. Wilson resided in Idle, and in 1715 was summoned to take the oath at Bradford.

The REV. JOHN MOORE, a noted Baptist of Northampton, was converted under Mr W. Mitchell. Mr Moore preached to the Baptists at Heaton in 1711. We mention this because we shall have occasion to notice one or more of the same name shortly. In Hunter's *Life of Heywood* we have some slight references to the aforesaid Mr. Coates. Under date 1666, we have—“Mr. Cotes, a nonconformist minister who had fixed his residence at the pleasant little town of Wath upon Dearne.” Again in 1670, June, Mr. Heywood visited Rawdon, where now lived Mr. Coates, the ejected minister, whom he had visited before at his house at Wath, near Rotherham, but who now became resident on his own lands at Rawdon, where he was born. See Calamy's Account of Mr. Coates, p. 530.

The REV. OLIVER HEYWOOD, of Coley, near Halifax, whence he was ejected in 1662, records some of his visits to Idle. His *Life and Works* were edited by the Rev. W. Vint, and printed by his son, Mr. John Vint, at Idle, in 1827, 5 vols. 8vo. Under date "February 8th, 166 $\frac{7}{8}$, being Saturday, according to a call and promise, my wife and I rode to Idle in Coverley parish, where (the place being vacant,) I preacht the day after, being Lords Day, and had a very numerous congregation—the Lord graciously assisted, and preserved me in safety; on monday I went to Rawden and preacht there that night." This is also given in fac-simile as a specimen of Mr. Heywood's handwriting. Three months previous to the above visit he records the death of Mr. Smallwood, late of Idle, at "Flanshaw, Novr 24th, 1667, being the Lord's day in the afternoon, aged 60, and buried on the 26th."

"1668 August 30th being the Sabbath, I preached all day at Idle chapel, whither God brought a mighty congregation, affections were moved, and it may be, some good is done, blessed be God for that day; I went from home in the morning, and came home at night."

"1669, August 1st, Sabbath day, I went to Idle, and preached, where God graciously helped; there was a fair field in which to reap, and a great assembly, with some excitement of feeling; who knows what the effect may prove?"

Besides these three occasions, when Mr. Heywood preached in the Old Chapel, the Rev. Joseph Hunter, F.S.A., in "The Rise of the Old Dissent, exemplified in the Life of Oliver Heywood," (1842,) gives further interesting particulars:—

"1669, July 7, the shock of an earthquake was distinctly felt. It was felt also at Bradford, Idle, and as far as Ripon. It was also observed in Lancashire and about London."

"1670—On the 27th (March) he preached in public all day at Idle, where he was entertained at Thomas Ledger's. He also went to Horsford, where he preached at the house of John Clarkson."

The phrase 'in public' was synonymous with 'in the chapel,' in those times.

"1673—On new year's day Mr. Heywood travelled through great rain and tempest to the village of Idle, where he preached in the meeting-place [that is, the Old Chapel,] at which, at that time, Mr. Johnson usually officiated."

"1677—Feb. 28, preached at Idle chapel on Wednesday."

the day after (being Saturday Feb 8 1867)
according to a call and promise, my wife and I
rode to Folsom in Cobleskill parish, where (the
place being vacant) I preached the day after,
being Good Friday, and had a very numerous
congregation. The Lord graciously afflicted, and
preserved me in safety. On Monday I went to
Ravenscroft and preached there that night, on the
Tuesday to Bradford, visited Mr Brooks bank
lodged with Mr Wabishams, the day after called
at Mr Sharpe who was appointed a meeting
that day. But it was put off by business, and
so we came home that night, and found all well
blessed be God. On Friday I went again to Little
Horton and Mr Wabishams, Mr Dawson Mr Sharpe
and I kept the day upon a solemn fasten and
so how my heart was enlarged in the duty.

- "1678—On new year's day I rode to Idle, preached there in the chapel, had a numerous audience; lodged at Thomas Ledgard's."
- "1679—February 26, preached for *three hours* to a great congregation in Idle Chapel."
- "1684—Tuesday, June 3rd, he preached a funeral sermon on the death of his friend, Mr. Cotes, of Rawden. It was delivered at Idle at Thomas Ledgard's house, 'to a considerable number of his hearers.'"
- "1695—In this month [July] we find him preaching at Warley, Bingley, and Idle. At the two former places, meeting houses had been erected; but at Idle the people met in Mr. or Mrs. Ledgard's barn. At all these places Presbyterian congregations were formed."

Mr. Heywood, in the Northowram Register, records that—"Katherine Ledyard of Idle, a great upholder of the Meeting there, died August 1st [1696]; buried at Calverley, aged 55." His visits were frequent to Mr. Rawdon, of Rawdon, progenitor of the noble house of Hastings, who succoured, when they most needed it, many persecuted Puritans.

The REV. THOMAS SMALLWOOD, of Oxford University, was born in Cheshire. He was some time chaplain to Lord Fairfax, and afterwards to General Lambert, in the army. He was turned out of Batley, a sequestered living, in 1660, and preached in Idle Chapel till 1662, when he was silenced, as he refused to give his assent and consent to the Prayer Book articles. In an old Churchwarden's Book belonging to Bingley Church, shown to me by the respected Vicar, (Rev. A. P. Irwine,) I find the following particulars:—

"1659, Paid Mr. Haldsworth for preaching 4 Saboths £1."

"Paid Mr. Smalewood, 28 Oct., and given him in money £1 1s. 6d. Cost Mr. Smalewood foure dayes and his man 4s."

"1651, Mr. Johnson, minister, 8d."

He was a man of a noble, valiant, and active spirit. His great delight and excellency lay in preaching for the conviction and awakening of sinners, in which God wonderfully prospered him. He was a moderate Congregationalist, ready to act in concert with his brethren. The Five Mile Act drove him to Flanshaw Hall, near Wakefield, where he died, as we have previously recorded. • Mr. Heywood styles him an eminent minister, and probably supplied Dr. Calamy with the sketch of his life, as he did of many other ejected ministers of York-

shire and Lancashire. See *Noncon. Mem.*, vol. iii, p. 438.

THE REV. JOSIAH HOLDSWORTH was born at Ripponden, near Halifax, and ejected from Poppleton, near York. He had been for some years a useful minister in Essex. After his ejection he took up his abode at Wakefield, but afterwards preached for a year at Idle. He died at Wakefield, in 1677, aged 75. There was another minister of the same name connected with the West Riding, at that time, who was ejected from Sutton, and settled at Heckmondwike, in 1672. This gentleman was buried at Tingley, in 1685. Mr. Heywood writes of them as father and son, under date 1672, Feb. 25th:—"I helped at a private fast at William Cordingley's with old Mr. Holdsworth and his son." The old Church-book at Heckmondwike supplies us with some interesting details. This worthy son of a worthy sire was received into the church at Topcliffe, in 1661, whence he was transferred to Heckmondwike, August 24th, 1674. He had preached there two years, but the Heckmondwike Church was not formed till 1674. A full account is preserved in the Church-book. The baptisms of three of his sons are recorded:—John, 1675; Josiah, 1678; Jabez, 1680. It is almost certain that a similar book belonging to the Church at Idle has been in existence, the loss of which is now greatly felt. A few extracts from the Heckmondwike book, and we will pass on:—"Mr. Jollie preached, 1682. Mr. Lister preached, 1695. Hour-glass, 1s., case for the same 2s., 1689. At sessions July 18, 1689, 1s. 4d." This corresponds with the application for licence which I found in the Rolls.

THE REV. THOMAS JOHNSON, M.A., is the seventh (a significant number) ejected minister whose name deserves to be remembered in connection with Nonconformity in Idle. He was turned out of the Vicarage of Sherburn, near Leeds, August 24th, 1662; but he continued to preach there, privately, until the Five Mile Act, in 1666, drove him to his native place, Painthorpe, near Wakefield, to take shelter upon his own estate. He had previously served as chaplain to Sir Edward Rodes, of Houghton. He frequently preached at Bramham and Shadwell, and for some time, monthly, at Great Houghton. After 1672, he went to Idle, and preached in the public Chapel for about two years, no objection being made for a time, because he took nothing for his services, and rode over from Painthorpe; but he was at length prohibited. Mr. Hunter says that he laid the foundation of the dissenting interest at Idle, but I think the seed had been sown some years before, as shown in foregoing extracts. This worthy man received aid from the Stretton Fund. It is said he

was not a popular preacher. I found in the Session Rolls, Leeds, July 1689, that he applied for his house at Painthorpe, in Sandall Magna, to be recorded as a preaching place, which was granted. With Mr. Hunter, we are surprised that so little is recorded of Mr. Johnson in Dr. Calamy's Account. His modest tomb still remains in a retired part of the churchyard at Sandal, and bears the following inscription;—"Hic jacet corpus Thomæ Johnson de Painsthorpe, olim de Collegio Divi Johannis in Academia Cantabrigiensi, Artium Magistri; qui naturæ debitum solvit 14^o die Julii anno dom. 1707 ætatis suæ 78." Mr Johnson officiated at Flockton, and established a congregation there, which seems to have declined at his death. The congregation was aided, in 1702, from the Presbyterian Fund.

We purpose now introducing another noted Dissenter—the REV. JONATHAN WRIGHT—of whom little has been recorded. He is presumed to have been a native of Idle, but I have failed to corroborate the statement from the Calverley Registers. However, he is recorded, in 1691, as of Idle, and he took a prominent part, as we shall shortly see, in matters affecting Idle, two years before that date. From about 1690 to 1694 he laboured at Horton, with Mr. Nathaniel Priestley, of Halifax. These two, with Mr. Accepted Lister, all of whom had studied under Mr. Frankland, were ordained in 1694, at Horton, near Bradford. It had previously been proposed that the ceremony should take place at Mr. Heywood's Meeting-house, Northowram, but was changed, as Horton was the scene of the labours of the first two. About this time Mr. Wright settled at Hove Edge, in Lightcliffe, and carried on the work in that district, established by the Rev. Oliver Heywood, who was living near, at a ripe old age. Mr. W. received aid from the Stretton Fund, and is mentioned in a list of ministers and congregations, in 1715. From Halifax Church Register I have copied the record of his burial:—"Jonathan Wright, Lightcliffe, dissenting teacher, sepult June, 1727." "Uxor Jonathan Wright, dissenting teacher, sepult 1719." A gravestone in the churchyard bears the inscription:—"Joseph Wright, husband of the abovesaid, who was buried 28 day of July 1699 aged 84 years. Also Mrs Dorothy wife of Mr Jonathan Wright of Hove Edge who departed this life January, 1719 aged 54." We shall be excused in further digressing to give Mr. Thoresby's description of this woman's attainments. Her memory was extraordinary. She could bring home the greater part of a sermon which she had heard, as well as if it had been written in shorthand. This recommended her, it seems, greatly to ministers, by whom she was much sought after. Dorothy

Wright was the widow of the Rev. W. Courlass, Rector of Marsden, and daughter of Bryan Dixon, of Hunslet Lane, Leeds. She was born in 1665.

THE REV. ACCEPTED LISTER is deserving of a passing note in connection with the foundation of Nonconformity in Idle. He was the son of Joseph Lister, who was particularly admired by Mr. Heywood, and who wrote an interesting autobiography, which has been published in pamphlet form by my antiquarian friend, Mr. Holroyd, of Saltaire. 'Ceppy Lister' was a genius, born in 1671. After a short residence at Kipping, he removed, in 1695, to Bingley, and whilst at the latter place, he rendered occasional assistance to Idle, where he was a welcomed preacher. He returned to Kipping, where he died, February 25th, 1708. The sketch of Bingley Chapel, in *Congregationalism in Yorkshire*, mentions the Rev. Thomas Wainman, of Frankland's Academy, who settled at Bingley, in 1704, and died there in 1746. He had a son in the ministry, at Pudsey. It proceeds to say, what I think can only be very partially correct, that Idle people, who had hitherto attended the ministry at Bingley, formed themselves into a congregation.

We now purpose giving a few notes recently gathered from the Sessions Rolls for the West Riding. The climax of persecution against Nonconformists was reached between 1683 and 1686. Many of the following accounts refer to the Quakers of this district, and a few are extracted from Besse's *Sufferings*. From the experience of several weeks' search amongst the ancient Sessions Rolls, at Wakefield, I believe that the most interesting materials of Nonconformist history, and, indeed, of the County history in general, are still unexplored. The following are but samples of what may be expected if the work be properly undertaken for the West Riding:—In 1660, James Marshall, of Coverley parish, and John Moore, of Guiseley parish, with two hundred and twenty-nine other quakers of the West Riding, were imprisoned at York. At Wakefield, on the 16th of January, 1661, Zachary Udall (Yewdal) and Ephraim Sandall both of Idle, and Robert Clark, had sentence of *premunire* passed on them for refusing to take the Oath of Allegiance, a second time tendered before John Kay, Bt., R. Tankard, Kt., Francis Nevile, Esq., Henry Arthington, John Wentworth, William Farrer, and other Justices. In 1670, James Marshall, before-mentioned, for having a meeting at his house, had goods taken worth £8 5s. Od. "Forasmuchas . . . Henry Whitacre of Rawden, Samuell Marshall, Abraham Grimshaw, Matthew Hargraves, John Hargraves and

ward Grimshaw all of Rawden this day
 open Court required to take the Oath of Allegiance have contemptuous-
 refused : These are therefore, in his Majesty's name to will & require
 1 to receive into your Goal the above-named. Fail not &c., To the
 aler of the Castle at York. 11 Jan. 1682." In 1682, Jeremiah
 Grimshaw, of Guiseley parish, was committed to goal, October ; and
 the same year, for fines, there were taken a horse, worth £5, from
 James Marshall, of Coverley parish, and a cow, worth £3, from
 Ephraim Sandall, aforesaid. In 1686, the following Quakers, of Idle
 parish, were fined for holding a conventicle:—James Marshall,
 10s.; Ephraim Sandall, £20; John Adcocke, 5s. In the same year
 1686) Thomas Bowmer, of Windhill, and Ann, his wife, with many
 others, were bound to appear for a ryot or conventicle at Bayldon;
 1 Sarah, wife of William Denbigh, of Windhill, for being at one at
 Richard Thompson's, Bingley. At the Wakefield Sessions, January,
 1684, "Whereas Oliver Heywood of North Oworm stands Indicted
 a ryott, rout and an unlawfull assemblie upon wch there is
 judgment agt him & a fine of 50 li is imposed upon him wch sd sum
 now demanded vpon him in open Cort hee hath refused to pay ye
 same These are therefore in his Majties name to will and require
 1 to receive into yor Goale ye body of ye said Oliver Heywood and
 to safely keepe vntill hee shall pay ye fine abovesd And bee from
 hence deliuered by due course of law, faile not as you will answer ye
 contrary, dated at ye sd sessions as above." On the 5th of April,
 1680, Jonas Butterfield, and Joshua Barber, of Rawden, by an
 attachment out of the Exchequer for Tithes, at the suit of William
 Harey, priest of Guiseley, committed. Between 1683 and 1690,
 fines were imposed as follows:—On members of the Society of
 Friends;—Jonas Butterfield, £5 1s. 0d.; Jonas Frankland, 8s.;
 Jeremiah Grimshaw, £4 7s.; Edward Grimshaw, 11s.; Richard Har-
 dis, 13s.; H. Whitacre, £1 10s. 6d.; all of Rawdon; Jonathan
 Henson, 6s.; James Frankland, 19s.; Stephen Marshall, 9s. 6d.;
 of Yeadon; John Overend, of Guiseley, £16 13s. 6d.; and Thomas
 Henson, of Shipley, £15 1s. 4d. Stephen Marshall, of Yeadon,
 and Overend, of Guiseley, and many others, taken at a conventicle
 at the house of Henry Thompson, of Askwith, Weston parish, 29
 Nov., 1683. John Overend, aforesaid, clothier, was found at a con-
 venticle at the same place, December, 1682. Jeremiah Grimshaw,
 Rawdon, similarly charged, for conventicle at Rawdon. The
 Ackmondwike Church-book, 1682 to 1685, contains numerous
 entries of *candles*, showing that they held their meetings in the night

instead of in the morning and afternoon. These examples might be easily multiplied, but we turn to a more pleasing state of affairs, brought about by the 'Declaration of Indulgence,' and by 'the glorious Revolution.'

Charles the Second, in 1672, by issuing a 'Declaration of Indulgence,' gives us another view of Nonconformity during this period. Application had to be made at the Palace, at Whitehall, and these applications have just been brought to light at the Public Record Office, by Mr. Marsh. Surely Idle had its full share of applicants; so many, indeed, as to shew that there could be few Conformists here, compared with other places:—

Samuel Coates, Presbyterian, applied for his own house, at Wath.

Josiah Collier applied for Sarah Grimshaw's house, at Guisley, Independent.

Richard Frankland, Presbyterian, of Rusholme.

James Hartley, Independent, of Guisley.

John Hardaker's house, at Guisley, Independent.

Oliver Heywood, for his own house, Halifax, Presbyterian.

For John Butterworth's house, Halifax, Presbyterian.

Josiah Holdsworth, for his own house, at Wakefield, Presbyterian.

Josiah Holdsworth for Eliz. Rayner's house, at Sutton, Congregational.

Thomas Johnson, of Sandall Magna, Presbyterian.

The Kiln house, Flanshaw Lane, Wakefield, Congregational.

Thomas Ledgard's house, Presbyterian, Calverley. [Idle.]

Meeting house, Idle, Congregational. [Old Chapel.]

John Prior's house, Shipley, Presbyterian.

James Sale, for his own house, at Leeds, Presbyterian.

Henry Sharpnell, of Bradford, Baptist.

Samuel Stables' house, Presbyterian, Calverley. [Idle.]

Josiah Walker's house, Presbyterian, Bingley.

Thomas Walker's house, Anabaptist, Horton, Bradford.

George Ward's house, Presbyterian, Bradford.

I have extracted from the Sessions Rolls similar entries between 1688 and 1700, for the West Riding. At the Wakefield Sessions, October, 1689, the following places were recorded for the Dissenters:—

Idle thorpe—the house of James Marshall for Quakers.

Guisley—the house of John Overend for Quakers.

Rawdon—the house of Sarah Grimeshaw for Quakers, the house of John Whittiker for Quakers.

Yeadon—the house of Margaret Walker for Quakers.

Windhill—Oct. 8, the barn of Widdow Hall, at Windall in Calverley, applied for by Richard Simson, William Garth, Joshua Sandall, Tim. Collier, John Hardacer, John Moore.

Eccleshill—Thomas Bond's house, for Quakers.

Bolton—Jonas Bond's house, for Quakers.

“The dwelling-house of John Moore of Rawden is intended for a public meeting place for Protestant dissenters the adherers having no other design but to glorify God and edify one another, desiring ye health, peace, prosperity, and safety of their Majesties King William and Queen Mary, and the good of the Kingdome. Therefore we whose names are here subscribed desire this worthy Bench to grant us a Licence. God save the King and Queen. John Moore, Josias Marshall, Jeremiah Marshall, John Marshall, Ezekiel Butler, John Hardacer, Abraham Hollings, Barnsley, August, 1689.”

At the Leeds Session, July, 1689, we have two that directly affect our subject, and the applicants are worthy of being noted:—

“Leeds the 19th July 1689. These are to certify their maiesty's Justices of ye Peace att ye Quarter Sessions held at Leeds the day Above that there is a Congregation of Protestant dissenters doe Assemble to worship God publickly att a Publick place built by ye Inhabitants of Idle for yt purpose In Idle Town.—Jonathan Wright.”

This is the application, a second time, for the Old Chapel, now Episcopalian. Jonathan Wright, as the leader of the Nonconformists of Idle, must have had not only the major part of the inhabitants on his side, but also have been actuated by right as well as might. The old Chapel at Morley was applied for, and obtained, at the same time, and the wording of the application is verbally the same as the above, of course substituting the name Morley for Idle. Whilst no opposition was made at Morley, that Chapel being still in the hands of Dissenters, Idle was lost by an order obtained the following month at Barnsley Sessions, August, 1689:—

“Upon a debate this day in open Cort about the Chappell of Idle in this Ryding Itt is made appear to this Cort that the same was formerly dedicated for divine service accordinge to the vsage of the Church of England And this Cort is Informed that some ptestant dissenters have caused the same to be recorded att the last Genll Qr Sess^s of the

Peace held att Leeds by adjourmt. for a place for an assembly of Religious Worrrp and obtained a Certificate thereof, Itt is ordred that the sd Certificate be delivered vp to the Clerk of the Peace for this Ryding And that no ptestant dissenters do hereafter prforme or meete in the sd Chappell for the purpose aforesd nor offer any disturbance to the ministers of the Church of England."

I am not now going to speculate upon these data, but will leave others to do so if they please. The data seem to me equally interesting to the representatives of both parties, and, I doubt not, both are satisfied now, whatever was the case in 1689. The other application at Leeds, July 1689, forms the connecting link between the occupancy of the *Old* and the erection of the *Upper* Chapel.

"Leeds the 19th July 1689. These are to certify their maiestys Justices of ye Peace att ye Quarter Sessions held att Leeds the day Above that there is a Congregation of Protestant dissenters doe Assemble to worship God publickly att ye house of Tho. Ledgard in the town of Idle and pish of Calverley. Tho. Ledgard. John Stead."

At Leeds, July 1690, the barn in the occupation of Thomas Beeston, of Ashold [Esholt] in Otley parish, recorded on the application of Timothy Collier,* John Hardacer, Josias Marshall, Richard Simson, John Moore. At the same time the barn, late Wm. Lepton's, Pudsey, registered for preachings—Signed, Richard Hutton, Abraham Hainsworth, John Rudde, Richard ffarrer. At Wakefield, Oct. 1694, the house of Beatrix Sayll, widd., Pudsey, was recorded on the application of Richard Hutton. At Leeds, July 1695, John Moore, a Protestant Dissenting minister, was licensed as such, and obtained a certificate for his house at Guiseley. About the same time a John Moore obtained a license for his house at Horsforth, and we have already mentioned one of the same name at Rawdon. Bishop Gibson speaks of Mr. Moore, the good old puritanical minister of Guiseley, who diligently and faithfully served the cure sixty-three years. He was probably the son of his predecessor at Guiseley, Mr. Robert Moore, who was presented to the living, in 1581, by Peregrine, Lord Willoughby. A Mr. Moore, of Baildon, was ejected in 1662, but afterwards conformed, and was curate at Coley for six months, 1671-2. I am unable to state who this dissenting minister was.

At Wakefield, October 1697, Zachary Yewdall desired 'to have

* Jeremy Collier, the divine, was born at Yeadon, I believe.

his house he dwells in at Idle' to be recorded for the people called Quakers, which was granted; and, at the same time, the newly-erected Quakers' Meeting House, at Rawdon, was recorded on the notice of Jonas Butterfield. The house of Mary Raistricke, Rawdon, was registered in 1699. I have not examined the Rolls after this year.

The SOCIETY OF FRIENDS, once so numerous in the West Riding, forms now a very small percentage of the population. In Idle they are wholly extinct. At Thackley End there were a couple of families, a century ago, of this denomination, who had a private burial ground there, still enclosed. Near the Upper Chapel is a square graveyard, containing three gravestones, one of which is blank, belonging to this people. The last interment took place near half a century ago. Over the doorway is the date 1690. The inscriptions are:—

“Here lyeth the body of Benjamin Swaine of Thackley who departed this life the 23d day of the First Month called March, Anno Domini 1692.”

It was fifty years after this that January began to be reckoned as the *first* month.

“Here lyeth interred the body of Ierimiah son of Zachary Yewdall of Idle who departed this life the 31st of the First Month Anno Domini 1690.”

It is worthy of note that Robert Clarkson, yeoman, of Bradford, who died in 1631, had about fifty acres of land in Idle, which he left partly to his daughter Mary, from whom it came to the Sharp Powell family; partly to his son David Clarkson, the noted puritan divine; and a third portion to his daughter Ester.

The Wardens' Book, at Bingley, affords interesting matter illustrating Puritanism at the time of the interregnum. It will be remembered that Puritans, afterwards generally known as Presbyterians, objected to the liturgy and to Episcopacy. In doctrine there was little difference from the Episcopalians. Indeed, in Lancashire and Yorkshire there scarcely was a middle party between Puritans and Roman Catholics during the first Stuart reign. The following names are well known to readers of local history, and are here recorded for their service in showing the customs of Presbyterian times.

1651.—13 Aprill ffor meate and drinke when Mr Towne preached
4s.

To Mr Howgill to the releife of a poor minister 1s. 6d. Mr Johnson the minister 8d.

Meat and drinke to Jane Wright when Mr Towne and Mr Tay-

lor preacht 6s 6d.

Mr Egland preacht, 28 July, 4s; Mr Coare and Mr Egland, 17 August, 5s; both Mr Townes 5s 8d; Mr Smyth, 19 October, 3s 4d; Mr Tompson, 26 October, 5s 6d; Mr Moore 2s 6d; Mr Coare and Mr Egland 5s; both Mr Townes 5s.

A pottle of sache sent to Mr fletcherston for bestowinge his paynes in preachinge 2s 8d.

Payd Jane Wright when Mr Sayles and Mr Watterhouse preacht 9s. To M. Wallis for a quart of sache sent for them 1s 4d.

To Jane Wright when both Mr Townes preacht 5s.

1652.—Ministers dinners one year £1 9s 6d.

1653.—Payd att an Excercise for Mr Thompson and Mr Coare, April 30, 2s 2d; Excercise for both Mr Townes 2s 8d; old Mr Town preaching two sermons on Lords Day 1s 3d; Mr Coare and Mr Thompson at Excercise, Aug. 30, 2s; Mr Town preached Lords Day 1s; Excercise both Mr Townes, Nov 7, 2s 4d; Mr Town younger preaching Saboth day 1s; Exc. when Mr Summerton preacht, Nov 29, 1s 8d; Exc. Mr Town preacht, March 31, 2s; Mr Howgill's dinner Easter Day 6d; Exc. Mr Coare and Mr Thompson preacht, 17 Feb., 2s 10d.

1654.—Given to Daniel Melnismius, a Bohemian minister, 2s.

1655.—For the protestants of the Duke of Savoy's affair, 4s.

1658.—Old Mr Towne preacht in the absence of our vicar, 1s 8d; Mr Moore preached at our church 1/6; Mr Crooke 2s.

1659.—Mr Doughtye for preachinge £4; Mr Veach the Scotchman preached on New Years day 4s; Mr Kennion for his paines in preaching £1, Mr ffairebancke for 2 Saboth dayes 15s; Mr Doughty and Mr Thornton, 2s; Mr Kennion, 2s; Mr ffairebank 16s; Mr Hitch, died, wyne and ale, 3s 4d; Mr Walker 2s.

1661.—Mr Jackson, 6 days £1 9s 6d; Mr Kennion, 19 June, £2; Mr Collier, 19 June, 6s; Mr Kennion 4 dayes, £2 7s 10d; Mr Barforth, 5 August, 1s 6d; Mr Marsden and his brother Mr Marsden preached 2s 6d; Mr Moore 1s 4d; Mr Browne 1s 2d; Mr Broadley, Oct. 21, 1s; Mr Smalewood £1 1s 6d; Mr Smalewood and his man 4s; Mr Marsden preachinge two Saboth Dayes 10s; Mr Bullough for three days administration Sacrament 16s; Mr Hetton and Mr Browne 10s.

- 1662.—Wyne and suger when our vicar first came 1s 10d.
1663.—Mr Tompson 1s; preacher in Mr ffairbanks absence 1s 3d; to a ministers son by Mr ffairbanks consent 2s.
1664.—One minister preached here 2s 6d; Mr Sagar for his sermon 2s.
1665.—Mr Harrison 1s. 4d.
1667.—Mr Danbye preached 1s.
1668.—Mr Danbye 3s 6d; Mr Dewhirst 6s; Mr Harrison 4s; Mr Robinson 4s; Mr Pighells 8s; Mr Townes 2s 6d; Mr Morland 6s.
1651.—To Martha Wallis for 19 qts, 1 pt of wyne for two first communions at Whitsonday 17s 10d. Bread to the same 9d. 20 qts wyne for Christmas Communion £1. 20 gallons of wyne at Easter £4.
1654.—Wyne—April 8th, 15 qts; 9th and 10th, 5 qts; 11th 3 pints; 12th 2 qts; 13th 7 quarts 1 pint; 14th 9 qts 1 pint; 15th 27 quarts.
1652.—To Mr John Ellis about the Commonwealths armes setting up in the church £1 4s.
1661.—Setting up the Kings Armes and scaffolds £1. 16s.

We have, more after the manner of the antiquary than the historian, crowded these notices of seven ejected ministers, and of two of their successors, the cases of religious persecution, and the licensing of dissenting meeting places together; and we now leave them to tell their own tale. Nonconformity was moderately strong, and the adherents were deeply in earnest in maintaining liberty of conscience and freedom of worship. Deeply! yea, I sometimes feel that they must have been almost desperately in earnest when ruin and starvation stared them in the face. Space forbids soliloquy.

On the 2nd of September, 1691, a meeting was held at Wakefield, convened by the Rev. Oliver Heywood, for the purpose of considering the "Heads of Agreement assented to by the United Ministers in and about London, formerly called Presbyterian and Congregational, not as a measure for any National Constitution, but for the preservation of Order in our Congregations that cannot come up to the common Rule by Law established." This effort to amalgamate was not successful. It was proposed to adopt the name "United Brethren." Twenty ordained ministers of the West Riding, and four candidates for the ministry, were present at this meeting, having assembled by different roads in order to avoid causing attraction or suspicion. Nine of the twenty were ejected ministers, and included

Mr. Heywood, Mr. Johnson, of Painthorpe, and Mr. Frankland, of Rathmell, the dissenting Tutor of those days. Mr. Jonathan Wright, of Idle, was one of the four candidates.

We have thus seen that Mr. Smallwood laboured at Idle between 1660 and 1666; Mr. Coates between 1670 and 1684; Mr. Sales between 1666 and 1679; Mr. Holdsworth for a year between 1662 and 1677; Mr. Johnson 1672 to 1674; Mr. Wright before 1694; Mr. Heywood, at the chapel, between 1668 and 1679, and at Ledgard's house and barn between 1684 and 1695; whilst Mr. 'Ceppy Lister visited Idle between 1695 and 1708. Need we doubt that Mr. Wright frequently came over from Lightcliffe, to the time of his death in 1727. Idle was honoured in the 17th century. Mr. Ledgard's room was probably the only intermediate meeting-place between the Old and the Upper Chapels. True, there are twenty years between Mr. Heywood's visit in 1695 and the erection of the Upper Chapel, and it was during this period that Mr. Lister paid his visits. A further search in the Rolls might throw some light on the subject. There may have been a disbanding, and some may have journeyed to Bingley, but I think it unlikely, for in 1715 a list of dissenting congregations was compiled, which includes Idle, and they were sufficiently wealthy to support a resident minister.

The REV. JOHN BUCK, in 1715, had eighty hearers. How long he had been at Idle, or where he came from, does not appear. There was an old family of that name resident in Idle, from whom Buck Mill obtained its cognomen. In 1728 and 1729 Mr. Buck was a recipient of the Hewley Fund. The Trustees of Lady Hewley's Charity still meet to make grants to poor Ministers and Churches in the Northern Counties twice a-year. On the failure of Lady Armine's Fund, of which Mr Stretton was administrator, hence called the Stretton Fund, the wife of Sir John Hewley, M.P., York, in 1704, conveyed Hey Park, near Knaresborough, with other lands, to seven trustees, to be applied for the support of ministers, and preaching. She had for chaplain, the Rev. Timothy Hodgson, son of Capt. Hodgson, of Coley; both particular friends of the Rev. Oliver Heywood, and of the same religious persuasion. I have seen it stated, but forget where, that Mrs. Hutton, of Poppleton, sister to Lord Fairfax, made bequests to support preachings, at Heckmond-wike, Bingley, Idle, &c. Mr. Buck is said to have removed to Bolton, in Lancashire, in 1729. He was settled there in 1732 and 1742. (*Toulmin's Life of Mr. Bourne, of Birmingham.*) As Mr. Bourne was sought as successor to Mr. Buck, in June, 1751, it is presumed

he died about that time. He had been invited to be co-pastor with Mr. Hotham, at York, in 1732. He married Mrs. Moorhouse, Feb. 28, 1727. An effort was made in 1716 to erect a chapel, which succeeded. The lintel-stone of the old chapel, bearing date 1717, is preserved in the wall of the old burying-ground. We give the two following deeds in their entirety; the first referring to the purchase of the land on which to erect the chapel, and the second to the gift of two fields as an endowment. The first deed is endorsed February 5th, 1716.

“TO ALL CHRISTIAN PEOPLE to whom this present Writeing Indented shall come WEE ffrancis Garnet of Idle in the County of Yorke, Tallow Chandler, Jeremy Ashton of Idle afforesaid and in the said County yeom. and William Stead the younger of Idle aforesaid & in the said County Tanner, Send Greeting, KNOW YEE That whereas There are several persons beeing Protestant Dissenters from the Church of England, yet owning and professing a Christian & sincere beliefe of the doctrinal part of the Thirty nine Articles of the said Church, and usually known by the denomination and under the distinction of the Presbyterian perswasion inhabiting within the aforesaid Township of Idle and other places adjacent, And beeing desirous to build an House or Building in or near the said Town of Idle for the conveniency of their Assembling together and worshipping of God therein. ffor the ffurtherance & encouragement whereof. Wee the said ffrancis Garnet Jeremy Ashton & William Stead in consideracon of the uses limitacons & agreements herein after menconed and of the sum of Ten Shillings of money of Great Brittain to us in hand paid by John Garnet of the sd Idle and in the said County Tallow Chandler William Stead the Elder of Idle aforesd and in the said County Tanner Nathaniel Hird of Rawden and in the said County Tallow Chandler Josias Craven of ffrisinghall in Heaton in the said County yeom. John Lister of Bolton* in the said County, clothier and Samuel Marshall of the said Idle & in the said County Clothier and for diverse other good causes & valuable consideracons us hereunto moveing HAVE Given Granted enfeoffed delivered & confirmed And by these presents for & from us the sd ffrancis Garnet Jeremy Ashton and William Stead our heires and every of us Do give grant enfeoffe deliver & confirme unto them the said John Garnet William Stead the Elder Nathaniel Hird Josias Craven John Lister and Samuel Marshall and to the survivors of them and their heires and unto their or any of their hereafter from time to time elected Suc-

* Trustee for Bradford Chapel also.

cessors for the time beeing and their heires for ever ALL THAT peic or parcell of Land & Ground which is part of a certain Close or Croft belonging to George Booth & comonly called the Croft and is scituate lying and beeing att the upper end of the Town of Idle aforesd and on the south side of one Lane there comonly called the West ffield Lane which said peic or parcell of Land & Ground contains Twenty Yards in Length & seventeen yards in Breadth as the same is now limitted measured & staked out in a square from the north west corner of the said croft eastward down the ffence on the north side thereof And also all the odd yards or peic of Land that is over and above the aforesd square and Lyes att the west end thereof and goes upp to the ffence there And also the ffence att the west end thereof And also the ffence on the north side thereof And also full and free liberty and priviledge in the said Croft att the East end of the sd square peic of Land att all or any time or times hereafter for Ladder room either to build any Building or Buildings therein or repayre the same after such Building thereof And also all the rights members hereditamts. & appurtinces whatsoever belonging or in any wise appertaining unto the said pmises or any part thereof and which wee. late purchased of the above named George Booth AND the Revercon & Revercons Remainder & Remainders and yearly & other proffitts of all & singular the above granted pmises with the appurtinces and of every part and parcell thereof AND ALSO all the Estate right Title interest inheritance power of Redempcon either in Law or Equity property claim & demand whatsoever of them the said ffrancis Garnet Jeremy Ashton & William Stead & of their heires & Assinges and every of them of in or to the said pmises with the appurtinces or of in or to any part or parcell thereof To HAVE AND TO HOLD the said peic or parcell of Land & ground containing Twenty yards [&c.,] unto them the said John Garnet William Stead the elder Nathaniel Hird Josias Craven John Lister and Samuel Marshall & to the Survivors of them & their heires and unto their hereafter from time to time elected successors for the time beeing and their heires for ever To and for the several uses behoofes intents & purposes herein after menconed limitted expressed & declared & to & for no other use intent behoofe or purpose whatsoever That is to say THAT within Twelve months since next and immediately after the day of the date of these presents they the above named ffeoffees or the Survivors of them or their heires or their hereafter elected Successors or their heires or some of them shall and will by a General Contribution of all the people whose spirits God hath raised to contribute thereunto.

erect and build or cause to bee erected and built in & upon the above granted pmisses one House or Building ffor a Place of the Religious worship of God ffor an assembly or congregation of Protestant Dissenters such as before described. And likewise fference in the said peic or parcell of Land & Ground & pmisses ffrom the rest of the aforesaid Croft or att any time or times hereafter enlarge the said House or Building or build any more or any otherwise so as the same Building or Buildings be maintained preserved appointed repayred and kept for ever hereafter to & for the only use & service of the People assembling and resorting thereunto for the Religious worship of God as aforesaid and to & for no other use behoofe intent or purpose whatsoever AND ALSO To this further Intent & purpose That when it shall happen any one or more of them the sd John Garnet William Stead the elder Nathaniel Hird Josias Craven John Lister and Samuel Marshall shall dy or alter his or their opinion or perswasion in Religion then the surviveing Trustees or ffeoffees or those continueing in such their opinion or perswasion in Religion shall in a month time after such decease by death or alteration of opinion meet together elect nominate and appoint by an Instrument in Writeing under their hands such new Trustee or Trustees, ffeoffees off the same Church ffellowschip and perswasion. Which new Trustee or Trustees and ffeoffees so hereafter from time to time to bee elected shall have actually as full power to execute or perform any matter or thing relateing to their Trust as the present Trustees or ffeoffees now have or shall have by vertue hereof Which order and manner of Election shall bee from time to time for ever hereafter observed as before is menconed AND ALSO To this further Intent and purpose That if any of them the said John Garnet William Stead the elder Nathaniel Hird Josias Craven John Lister and Samuel Marshall or any of their succeeding Trustees or ffeoffees shall att any time hereafter bee mindfull to assigne over their Trust hereby in them reposed to any other person That then & in such case it shall bee lawfull for any such Trustee by an Instrument in Writeing under his hand to assigne and transferr his power and office of Trustee to any other person of the same perswasion whom the rest of the ffeoffees att that time in beeing shall think fitt to choose in his stead & place AND WEE VERILY The said francis Garnet Jeremy Ashton and William Stead the younger and our heires The above granted pmisses with all their right members hereditaments and appurtinces whatsoever to & for the only uses behoofes intents and purposes abovemenconed, unto them the

abovenamed ffeoffees and to the survivors of them and their heires and unto their hereafter from time to time elected successors for the time beeing and their heires for ever against us the said ffrancis Garnet, Jeremy Ashton & William Stead the younger our heires and assignes and every of us or any other person or persons whatsoever which shall or may lawfully claim by from or under us or any of us in any wise shall and will warrant & for ever defend by these presents IN WITNESSE whereof wee the above named ffrancis Garnet Jeremy Ashton and William Stead the younger Have to this our present deed indented sett to our hands and seals the fifth day of ffebruary in the Third Yeare of the Reign of our Gracious Sovereigne Lord George by the Grace of God of Great Brittain france & Ireland King Defender of the ffaith &c Annoq. Dom 1716.

Hands and Seals of

Francis Garnett. Jemeiah Ashton. William Stead."

This deed is endorsed—

"Sealed Signed and Delivered upon treble stampt parchment And bee it remembred That on the day and in the yeare within written (This deed beeing first sealed and delivered) ffull peaceable and quiet possession and seisin of the within menconed peic or parcell of Land and pmises was first had and taken by the within named ffrancis Garnet Jeremy Ashton & William Stead the younger in their own proper persons and afterwards by them given and delivered unto the within named John Garnet William Stead the elder Nathaniel Hird Josias Craven John Lister & Samuel Marshall in their own proper persons To hold to them and the survivors of them and their heires and unto their hereafter from time to time elected successors for the time being and their heires for ever according to the tenor form and effect of the within written deed In the presence of us

Robert Denbigh. John Marshall."

The second reads as follows :—

"TO ALL CHRISTIAN PEOPLE To whom this present writeing Indented shall come, Greeting, in our Lord God everlasting KNOW YEE that whereas I Jeremy Ashton of Idle in the County of Yorke yeom By my last will and testament bearing date the day next before the day of the date hereof Have therein settled and disposed of Two Closes of Land called High ffields which are part of my Reall Estate, exactly in these words following, That is to say (I do give devise and bequeath unto John Garnet of Idle aforesaid in the said County of Yorke yeom, William Stead the elder of the Well in Idle aforesaid and in the said County Tanner, Nathaniel Hird of Rawden

in the said County Tallow Chandler, Josias Craven of ffrizinghall in Heaton in the said County yeom, John Lister of Bolton in the said County yeom, and Samuel Marshall of the said Idle and in the said County Clothier and the Survivors of them and their heires and unto their hereafter from time to time elected successors for the time beeing and their heires for ever ALL THOSE two Closes of Land beeing part of my aforesaid reall Estate and are scituato lying and beeing in Idle aforesaid in the said County and comonly called the High ffields with all their and every of their rights members hereditaments and appurtinces whatsoever now in the occupacon of Anthony Raistrick his Assigne or Assignes To the intent and purpose That they the said John Garnet, William Stead, Nathaniel Hird Josias Craven John Lister and Samuel Marshall and the Survivors of them and their hereafter from time to time elected Successors for the time beeing and their heires for ever Shall stand and bee seized of in and upon the said Two Closes of Land called High ffields with all their hereditaments, As ffeoffees in Trust, to and for the uses behoofes intents limitacons and purposes as I shall mention express and declare in an Instrument or Writeing made for that purpose and bearing date the day after the date hereof, which said writeing or Instrument I have putt into the custody of mercy my wife my sole executrix hereof and does desire her to deliver it to the abovenamed ffeoffees or such of them as shall be liveing within a month after my Deceasse) As will appeare by my said Last will if reference bee thereunto had. NOW FURTHER KNOW YEE That I the said Jeremy Ashton Do hereby Declare That these presents are the Instrument or Writeing in which are mentioned expressed and declared the uses behoofes intents limitacons and purposes whereunto I have settled and disposed the aforesaid Two Closes of Land with their appurtinces in my said last will and testament. And they are these that follow. Namely. That the said John Garnet William Stead Nathaniel Hird John Lister Josias Craven and Samuel Marshall and the survivors of them and their heires and their hereafter from time to time elected Successors for the time beeing and their heires for ever Shall have full power and authority from and immediately after my deceasse, off in and upon the said Two Closes of Land called High ffields with all their rights members hereditaments and appurtinces whatsoever yearly and every yeare to receive and take the rents issues and profits thereof dureing the Term heretofore granted by Leasse from mee unto the abovenamed Anthony Raistrick, And att any time or times to demand distreigne

or sue for the said yearly rents and proffitts thereof in case of non payment or non performance of the Covenants made or to bee made about the same as fully and as amply as I might have done my selfe. And att the expiration of the said Tearm granted to the sd Anthony Raistrick Then from time to time to lett sell demise or occupy and enjoy the same, whether as to them shall seem meet and convenient And the clear yearly rents and proffitts that shall arise thereby I do order and appoint the said ffeoffees and the survivors of them and their heires and their hereafter from time to time elected successors for the time beeing and their heires shall give and dispose of the same by two half year payments unto the minister or Teacher that shall bee settled stated or appointed to preach att the new erected House or Building which is scituate and placed att the upper end of the Town of Idle aforesaid for a place of religious worship of God for an Assembly or congregation of Protestant Dissenters usually known by the denomination or distinction of the Presbyterian perswasion. AND To this further intent and purpose, That if it shall happen att any time or times That the abovesaid House or Building for religious worship shall bee dis-continued or vacant for want of a stated or settled ministry to preach in the same Then the said yearly rents and proffitts ariseing from the said premises shall bee given and distributed to such minister and ministers as shall occasionally come to supply the same according as the said ffeoffees and the survivors of them and their heires and their hereafter from time to time elected successors for the time being and their heires in their judgement and prudence shall see meet and necessary And further If it shall happen att any time or times That the said House or Building for religious worship should bee discontinued or vacant for half a year or more that not any minister or ministers should preach in the same Then I do declare order and appoint That all the sd clear yearly rents and proffitts ariseing from the said premises dureing the continuance of such time or times of such vacancy & vacanyes shall bee employed about keeping the said House or Building with all its appurtinances in good repayre or building anything or part in addition thereunto Or if there bee any person or persons that used to frequent the Assembly in the aforesaid place which such as shall bee ffeoffees as aforesaid shall judge to be needfull and necessitous of help or relief Then they shall give and distribute so much of the said rents or proffitts to such person or persons time after time as to them shall seem meet and convenient, Allwayes keeping an Account in a Book for that purpose of such their employing and distribution thereof. And the overplus

That shall bee saved in their hands over and above such repayres, building or distribution dureing such time or times of discontinuance or vacancy as aforesaid shall go and bee given to the minister that shall thereafter bee first settled and stated to preach therein and from thence forth the aforesaid halfeyear payments to bee payd unto him dureing the time of his continuance of beeing minister to preach there. And so from time to time for ever the same order and manner shall be observed and kept in the disposing of the aforesaid yearly rents and proffitts of the above menconed premises. AND ALSO to this further intent and purpose That when it shall happen any one or more of them the above named John Garnet William Stead Nathaniel Hird Josias Craven John Lister and Samuel Marshall shall Dy or alter his or their opinion or perswasion in religion Then the surviveing Trustees or ffeoffees or those continueing in such their opinion or perswasion in Religion shall in a month time after such decrease by death or alteration of opinion, meet together and elect nominate and appoint by an Instrument in Writeing under their hands or endorseeing on the backside of these presents such new Trustee or Trustees ffeoffees of the same Church fellowship and perswasion which new Trustee or Trustees and ffeoffees so hereafter from time to time to bee elected shall have actually as full power to execute or perform any matter or thing relateing to their Trust as the present appointed Trustees or ffeoffees or any of them shall have by vertue hereof. Which order and manner of election shall bee from time to time for ever thereafter observed as before is menconed. AND LASTLY To this further intent and purpose That if any of them the said John Garnet William Stead Nathaniel Hird Josias Craven John Lister and Samuel Marshall or any of their succeeding Trustees or ffeoffees shall att any time be mindfull to assigne over their Trust hereby in them reposed to any other person That then and in such case It shall bee lawfull for any such Trustee or ffeoffee by an Instrument in Writeing under his hand or endorseeing on the backside of these presents, to assigne and transferr his power and office of Trustee or ffeoffee to any other person of the same perswasion whom the rest of the ffeoffees att that time in beeing shall think fitt to choose in his stead and place. IN WITNESSE whereof I the said Jeremy Ashton have hereunto sett my hand and seal the nineteenth day of June Anno RRs Georgij nunc magn Britann &c Quarto Annoq Dom. 1718.

Jeremy Ashton.

Sealed, signed and delivered upon Treble Stampt Parchment in the presence of us

John Vickers Joseph Dawson John Marshall.

A memorial of the within written deed was registered at Wakefield the fourteenth day of September Seventene hundred and Twenty at Nine in the forenoone (in lib P. pag. 237 et num. 287 pursuant to the Acts of Parliament in that Behalfe."

This deed bears many of the following interesting particulars on the back, as to the succession of Trustees:—

b. 1722 September the 10th.

Whereas Samuel Marshall one of the within named Trustees beeing deceased wee the within named John Garnet William Stead the elder Nathaniel Hird John Lister and Josias Craven beeing the surviveing Trustees do hereby elect nominate and appoint John Cowper of Rawden in the County of York yeom. Trustee of the within written deed instead of the said Samuel Marshall decd. according to the power given to us by this deed. Witness our hands.

And the said John Cowper to testify his consent and agreement thereunto hath hereunto also subscribed his name.

[No names, however, appear.]

c. An INDENTURE, dated 4th April, 5th George II, 1732 BETWEEN Nathaniel Hird of Rawden, Tallow Chandler, and Josias Craven of frizinghall in Heaton, Yeoman, of the one part and Joseph Lister of Idle, salter, Joseph Burnley, Jonas Wilkinson and Samuel Broadley all of Wrose in the Lordship of Idle, Clothiers, and Jeremy Waller and Jeremy Marshall, both of Idle, clothiers, of the other part WITNESSETH that [the two former] for five shillings of lawfull money paid to them by [the six latter] sell to the said six persons the part of the close, called the croft, formerly belonging to George Booth being at the upper end of Idle on the S W side of Westfield lane, 20 yards by 17 and some odd yards at the west of this plot, with the fences at the west and north, and right to rear a ladder at the east end if required for repairs, &c., and the building or buildings on the said plot; and also two closes called the Highfields late in the occupation of Anthony Raistrick, with profits and all belonging them to hold the same yearly upon payment of *one peppercorn* at Midsummer (only if demanded) as rent to Nathaniel Hird and Josias Craven, their heirs, &c., in trust.

Signed and sealed,

Nathaniel Hird. Josias Craven.

The witnesses were *Francis Garnett, James Garth.*

d. 1749 March the 30th.

Whereas Joseph Burnley one of the within named Trustees being deceased, and Joseph Lister haveing removed into another Country

and Jeremy Marshall haveing changed his Opinion, being all within named, We the within named Jonas Wilkinson Samuel Broadley and Jeremy Waller being the surviving Trustees do hereby elect and nominate John Marshall yeoman Thomas Sarginson and Benjamin Burnley clothiers all now dwelling within the township of Idle in the County of York Trustees of the within written deed instead of the said Joseph Burnley, Joseph Lister and Jeremy Marshall according to the power given to us by this deed. Witness our hands

Jonas Wilkinson, Samuell Broadley, Jeremy Waller

And the said John Marshall Thomas Sarginson and Benjamin Burnley to certify their consent and agreement thereunto hath hereunto also subscribed their names.

John Marshall, Thomas Sarginson, Benjamin Burnley.

e. 1756 March ye 6th.

Whereas Thomas Sarginson one of the within named Trustees being deceased and Jonas Wilkinson, also deceased and John Marshall haveing changed his Opinion all within named, Samuel Broadley Jeremy Waller Benjamin Burnley being the surviving Trustees Do hereby elect and nominate John Wilkinson Woole Stapler Richard Watson Clothier John Stansfield Shopkeeper; all dweling now in the Township of Idle in the County of York Trustees of the within written deed instead of the said Thomas Sarginson Jonas Wilkinson and John Marshall according to the power given us by this deed. Wittness our hands,

Jeremy Waller, Benj. Burnley.

And the said John Wilkinson Richard Watson John Stansfield to certifie their consent and agreement thereunto hath hereunto also subscribed their names.

John Wilkinson, Richard Watson, Jno Stansfield.

f. 1764 May ye 28th. Whereas Samuell Broadley one the within named trustees being deceased and Benjamin Burnley having changed his religion We the trustees within named Jeremy Waller John Wilkinson Richard Watson John Stansfield do hereby electt and nominate James Cromack clothier John Berry clothier both liveing in the township of Idle in the county of York Trustees of the within written deed instead of the said Samuel Broadley and Benjamin Burnley, according to the power given to us by this deed.

And the said James Cromack John Berry to certifie their consent and agreement thereunto hath hereunto also subscribed their name.

James Cromack, John Berry.

g. INDENTURE made 7th January 8th Geo. III, 1768 BETWEEN

William Oxley of Huddersfield, Gentleman, John Crosland of Lyndley, Gent., William Hague of Storth in Huddersfield parish, Gent., and George Ramsden of Clifton Gent., (who are trustees appointed by the will of John Whitacre of Longwood-house, Gent., deceased,) and Mary Whitacre, widow, relict of the said John, of the one part, and John Wilkinson, Jeremiah Waller, James Cromack, Richard Watson, John Stansfield and John Berry, all of Idle, clothmakers, of the other part WITNESSETH that for the sum of five shillings paid by the latter persons to the former, the former grant, demise, bargain and sell to the latter ALL that Messuage, Dwellinghouse or Tenement and Garden thereto belonging situate standing lying and being in Idle aforesaid late in the tenure or occupation of James Huthwaite but now in the occupation of Joseph Dawson, and also all that piece or parcel of ground lying and being between the said messuage and garden and the yard belonging the Dissenting Chapel or Meeting house in Idle, and also full and free Liberty of way and passage egress and regress on all occasions in through and over a parcel of ground lying and being betwixt a messuage and Barn on the east part of the said Garden and the street, and liberty to plant any fruit-trees against the gable end wall of the messuage on the east of the garden and to dress and nail the same provided no damage be done to the windows, &c., yearly upon payment of one *Red Rose* in the time of Roses as annual rent, only if the same shall be personally demanded, in Trust.

Signed and sealed by *Wm. Oxley, John Crosland Willm. Hague, George Ramsden, Mary Whitacre*, as witnessed by *Wm Fenton, John Brogden*.

This deed was not registered till the eighth of April following, "near five in afternoon," at Wakefield.

h. The counterpart to this Indenture is sadly seared and mutilated, having been rescued from a fire. It recites that John Whitacre having ordered by his will that the property should be sold at the highest price that could be got, his trustees, for the sum of £160 sell to the Chapel Trustees the said House and appurtenances for the benefit of the stated or officiating minister and if he should reside in any other house the trustees are empowered to turn some similar service in support of the cause, and if the place shall by the Laws of England be restrained from being used as a Dissenting Meeting house for the Protestant the proceeds are to be devoted by the Trustees to such persons residing in Idle as are proper objects of charity. Trustees are disqualified if they change their opinion or persuasion in religious

matters or shall remove to any place above five miles distance, and there remain for a year.

i. 1773. Whereas we the present Trustees of this deed Jeremy Waller, John Wilkinson, Richard Watson, John Stansfield, James Crumack & John Berry apprehend that it will be of service to us in the discharge of our Office to take John Lister of Bolton and David Hill of the Woodend to be joint partners in the Trust we do hereby appoint & nominate them Trustees this 17th day of August in the year of our Lord 1773.

John Wilkinson, Jeremy ^{his}X ^{mark}Waller, John Stansfield, James Crumack, Richard Watson, John Berry.

And the said John Lister & David Hill do hereby certify their consent unto by subscribing their Names.

John Lister, David Hill.

j. 1780. Whereas Jeremy Waller, John Stansfield & John Lister the above mentioned Trustees are dead & Richd Watson & John Berry have altered their opinion we John Wilkinson, James Crumack & David Hill the remaining Trustees do elect John Booth of Idle clothier Jonathan Ramsbottom of the same place clothier & John Garnett of the same place clothier joint Trustees with ourselves as witness our hands this 10th day of July 1780.

John Wilkinson, James Crumack, David Hill.

And the said John Booth, Jonathan Ramsbottom & John Garnett do accept of the said Trust as witness our hands at the time mentioned.

John Booth, Jonathan Ramsbottom, John Garnett.

k. 1788. Whereas John Wilkinson is dead we James Crumack David Hill John Booth Jonathan Ramsbottom and John Garnett the remaining Trustees do elect William Hepworth of Idle, clothier joint Trustee with our selves as witness our hands this 21 day of May 1788

James Crumack David Hill John Booth Jonn Ramsbottom

John Garnett.

And I the said William Hepworth do accept of the said Trust as Witness my hand at the same time mentioned. *William Hepworth.*

l. INDENTURE made March 2nd, 1792, BETWEEN Sarah Hepworth (wife of William Hepworth of Idle, clothmaker, heiress at law of Jeremy Waller, clothier, deceased,) and James Cromack of Idle, clothmaker, surviving trustee, of the one part, and the said William Hepworth, and David Hill of Windhill, yeoman, Jonathan Ramsbottom of Idle, clothier, Thomas Denbigh of Idle, stone delver and John Cromack of Idle, son of the said James Cromack, and John

Cromack son of Benjamin Cromack, late of Idle, clothmakers, of the other part, reciting that Sarah Hepworth as Heir at Law to Jeremy Waller [elected April 5th, 1732,] and James Cromack [elected Jan. 8th, 1768?] the surviving trustees in consideration of the free simple and inheritance of the said premises being vested in them, they for ten shillings a-piece, grant, sell, &c to the aforesaid *William Hepworth, David Hill, Jonathan Ramsbottom, Thomas Denbigh, John Cromack the elder and John Cromack the younger* in Trust, the Chapel, grounds, dwelling house and Highfields, and their appurtenances. Signed and sealed by the said *eight* persons in the presence of John Brogden and David Ibbetson. Registered at Wakefield, May 22nd, 1792.

m. The next Indenture is dated May 15th, 1794, and is between John Barraclough of Holbeck and Wm. Hepworth of Idle and Sarah his wife, heirs-at-law of Jeremy Waller, of the one part, and Jonathan Ramsbottom, Thomas Denbigh, John Cromack, David Hill, and John Cromack the younger.

This is simply a release upon trust, reciting the main particulars of previous deeds, and describing the property. Wm. Snell was witness to the signatures. On the back is the record of the election of *Joseph Robinson*, of Idle, butcher, as trustee in the place of David Hill, deceased, Sept. 27th, 1799, and signed by *Wm. Hepworth, Jonathan Ramsbottom, Thomas Denbigh, John Cromack, and John Cromack the younger*.

n. Indenture, dated August 6th, 1794, between James Cromack of Idle, clothmaker and John Berry formerly of the same place, clothmaker, but now of Liverpool and the Chapel trustees as mentioned in the release of 1792.

This is signed and sealed by *James Cromack, Wm. Hepworth, Jonn. Ramsbottom, Thomas Denbigh, John Cromack, David Hill, John Cromack Junr.*, and witnessed by Wm. Snell and Jere Booth. A memorandum states that as John Berry died before the execution of this deed, James Cromack, the survivor, executed the conveyance to the above chapel-trustees. This deed was registered at Wakefield Sept. 9th 1794, twelve at noon.

o. 1799, Joseph Robinson elected on the trust. See m.

p. 1836, William Hepworth, land surveyor, and Thos. Denbigh, yeoman, being deceased, John Cromack the elder and John Cromack the younger, yeomen, transferred the trust of £1000 in the Keighley and Bradford Road to Joseph Robinson, of Walk-hill, Yeadon, gentleman, William Booth, clothmaker, John Cowell, joiner, Benjamin

Rycroft, gentleman.

q. 1837. The whole of the property put under the following trustees by John Cromack, Junr., and William Booth:—*John Cowell, Benjamin Rycroft, John Rushforth*, butcher, *Thomas Booth*, Thackley, clothmaker, *John Burnley*, junior, Thackley, clothmaker and *John Stead*, farmer. Witnesses—John Batty, grocer, Josh. Rushforth, innkeeper.

r. To the survivors, Mr. Rycroft and Mr. Stead, the last nomination added Messrs. *Ebenezer Sharp Vint, Joseph Briggs, George Alred, William Jowett, Joshua Francis Garnett*.

£1000 invested in the Keighley and Bradford Turnpike Road, 29th of October, 1819, by Wm. Hepworth, Land Surveyor, John Cromack the elder, yeoman, John Cromack the younger, yeoman, and Thomas Denbigh, yeoman, all of Idle, as trustees of the Independent Chapel at Idle.

The REV. NICHOLAS BEALE succeeded Mr. Buck in 1729. Of Mr. Beale I know nothing save what is recorded on a gravestone, discovered beneath the pews of the Old Chapel, and now placed as a tablet in the present edifice.

“ Here Lyeth
the Body of the
Reverend Mr Nicholas
Beale late Minister of
the gospel in this
Place who died the
26th day of September
1734 in the 28 year
of his Age.”

The REV. JAMES HUTHWAITE, minister of Warley, near Halifax, in 1722, succeeded Mr. Beale in 1734. During Mr. Huthwaite's ministry the cause was in a declining state, in common with congregations throughout the country. We have no records of his ministry, which extended over thirty years. The following is the inscription on a stone tablet in the chapel:—

“ Near this Place
Lyeth the Bodey of
Mrs Sarah Huthwaite
who departed this life
May 5th, 1763 in the 65th year
of her Age.
Also the Body of the Revd
Mr James Huthwaite, Husband
to the above Deceased and
Minister of this Place who
Departed this Life June 25th

1766 Aged 77 years.
 Also Sarah his Grand
 Daughter who Departed
 this Life July the 13th 1766
 in the First Year of Her Age."

In Calverley Church Register is recorded the *birth* (not baptism) of "Sarah, daur. of James Huthwaite Junr. of Idle, August 13, 1765."

Mr. Huthwaite settled at Alfreton, Derbyshire, about 1715, and thence removed into Yorkshire. The Northowram Register informs us that "Mr James Huthwaite, Minister of Warley, and Phebe daur. of Widow Priestley of Westercroft were married at Mansfield, March 31st, 1724." It seems by this that he married twice.

It is very remarkable how little is recorded of the fifty years during which these three ministers were stationed here. The general character of the people in country places, and even in towns, was somewhat approaching barbarism; and I have reason to believe that the state of affairs in Idle was strikingly in contrast to the religious tone which obtained in the century previous. The superstitious belief in witchcraft was strongly held here, as shown in the Rev. John Wesley's *Journal*. If any records were made during these years they are now lost. The Rev. W. Vint regretted in after years that he did not commit to writing such fragmentary notices as he heard old people mention when he first settled in Idle. The two grave-stones just referred to, and the list of trustees already given are all we have to fill up this period, except three gravestones in the chapel yard, (respectively dated 1733, 1750, and 1782,) and a remarkable and interesting list of births (*not baptisms*,) of dissenters' children from 1702 to 1811, in Calverley Church Registers. I cannot say that this list is unique, but I have not met with a similar entry anywhere else. The Vicars of Calverley seem to have exercised charity in the eighteenth century, as they certainly did much forbearance in the seventeenth. To the present Vicar I am deeply indebted for generously allowing me, as a member of the Yorkshire Archæological Association, access to those invaluable records. Notwithstanding the lethargy that prevailed at Idle, in common with the whole of England, there were a few valiant Christians who scoured the country, and endured indescribable fatigue, obloquy and persecution in the endeavour to preach Christ crucified. Fairness demands that it should be stated these evangelical pioneers were members of the Church of England, but that Church as much as discarded them. Locally foremost was the *Rev. Benjamin Ingham*, who married Lady Hastings. He gathered numerous societies, which he regularly

visited; Eccleshill being one of his stations. In 1742 he handed over a thousand members to the Moravians, who had just settled in Lightcliffe. This number was spread over the whole district between Leeds, Bradford, Halifax, and Dewsbury. The Moravians missioned the same localities very successfully until about 1790. Fulneck supplanted Lightcliffe as the head quarters in 1748. The Rev. John Wesley, a friend of Mr. Ingham, (both of whom acknowledged their indebtedness to the teachings of noted Moravians, particularly to the Rev. Bishop Petrus Böhler,) made himself acquainted with nearly all the West Riding hills and dales, preaching at five a.m., at one place, and itinerating to and preaching at two or three more on the same day. He was undoubtedly a wonderful man. I do not know that he preached at Idle, but Calverley, Yeadon, and many other villages near were favoured. The Rev. William Grimshaw, of Haworth, was one of his chief supporters in the West Riding. Mr. Grimshaw itinerated the greater part of the Riding for Mr. Wesley. The Rev. George Whitfield pleaded in eloquent language to the thousands congregated to hear him in Haworth church-yard, Leeds, &c. A journey of twenty miles on foot was frequently and cheerfully undertaken to hear these noble men propound the everlasting gospel. These events had their bearing upon Idle. The eccentric William Darney, who was engaged by Mr. Grimshaw, was a very useful man. In 1751 he published a volume of hymns, one of which contains the following doggerel :

"In Windall and in Baildon Town
Thy children simple be;
In Yeadon and in Menston Green
Some truly mourn for thee.
In Ecclesall they're stiff and proud
And few that dwell therein
Do shew they've any fear of God
Or hatred unto sin."

Windhill was probably in advance of Idle in point of religion as judged by William Darney, but it is consoling to find that the latter is not classified with Eccleshill. In 1763 George Whitaker was the class-leader at Idle, and the quarterage handed over was 8s. 4d. Even in 1781 Idle was second, for Windhill had ninety-one members, with John Hudson, Samuel Denby, and Stephen Skirrow as leaders, whilst Idle had but thirty-three, John Lister the leader, and Benjamin Coates, a local preacher. However, in *Methodism in Bradford*, pp. 26, 27, 28, we have a notice of Nathaniel Dracup, one of the first local preachers of Methodism. The same little book, p. 117,

gives an elegy he wrote on the death of Grimshaw. After over fifty years' connection with the Methodists, he died May 30th, 1798, aged 69. Early in life he settled at Great Horton, but Idle was his birth-place. He was the son of John Dracup, junior, clothier, and his name will be found in the list of dissenters' births, 1728. This John Dracup had other children *registered*, one of whom, born 1722, became the *Rev. John Dracup*, many years minister of the Steep-lane Baptist Chapel, Sowerby, near Halifax. He was settled at Bingley some time. I shall be pardoned for endeavouring to preserve the following bit of local history, as I get it from, perhaps, the only copy to be found. On the fly-leaf of Thomas Morton's *Salomon*, printed 1596, is entered "The Gathering of the Baptist Church at Steeplane Chapel; We whose names are written under being convinced of and having embraced New testament Baptism, take this opportunity of imbodying ourselves into a Church of Jesus Christ.—We give ourselves up to Jesus Christ as our Head and Saviour, and to each other as a Gospel Church, believing the doctrines of Grace and promising through his strength to walk in his ways, to flee all sin, and to strive together for the faith of the Gospel. Titus Kershaw, Grace Mitchell (dead), Ann Wilkinson, Betty Yernshaw, John Normenton, Milly Beverley, Mark Law, John and Rachel Dracup, David Greenwood."

The REV. JOSEPH DAWSON is the next minister at the Upper Chapel to whom we must advert. He succeeded Mr Huthwaite in 1765, so it is stated, and was ordained July 6th, 1768. Perhaps Mr. Huthwaite had a long sickness. In the life of Mr. Dawson there is sufficient romance, even in the few incidents handed down to us, to form a three volume novel. It would require a Smiles to do justice to his industry, and a Faraday to give him due credit for his scientific acquirements. He was no credit to Nonconformity, however, in his office as minister at Upper Chapel. In Mr. Dawson's case we have the pursuit of knowledge under difficulties, as well as the attainment of it accompanied by wealth. We hear of the lad picking up his learning as haphazard as the City Arab obtains his food; he is taken notice of by a local friend and supported at Daventry Academy. He wishes to enter Glasgow University, and succeeds in obtaining aid from a Nonconformist charity, though even his name, it was feared, might prove an obstacle in getting it, as several of the Dawsons of Morley, (to whom he was not related,) after being assisted had conformed, which was looked upon as a more heinous offence in those days than now. He leaves the University,

but had not finished his studies, as is too often the case. The poor student looks around for a situation, and Idle has a vacancy, passing rich on £40 a-year. To augment his income, he commences a private school, which gains considerable repute. If the tale be true that his children were compelled by sheer poverty to run about the lanes barefooted and with threadbare clothes, then we may presume that parents were not so fastidious in former times as at present as to the externals of the pedagogue. Poverty is not a crime, though neglect of duty is. The cause at Upper Chapel was on the wane when he came, yet that is no excuse for his neglecting the duties of his office. The truth is 'his mind was somewhere else.' He loved to pore over scientific works; and, with the mind to grasp their unfoldings, he had the energy to experiment and appropriate. He commenced a colliery or two on the hill-side near the chapel which proved remunerative, and henceforth his energies were entirely directed in that channel. Whilst the congregation dwindled to a half-dozen, he felt less anxiety on that account, and went on adding land to land, till he became as rich in material wealth as in mental; whatever may have been his religious status. In part of the chapel he could stow away fodder for his cattle, and his hens were penned in the graveyard. Nay, it is very generally said and believed in Idle that if he did not pay his colliers their wages on the Sunday morning before service, he checked the foreman's book then, and immediately went to read to his handful of hearers some pages of one or other of the sermon-books he had always ready placed. I certainly believe there was some ground for these traditionary statements. Withal, Mr. Dawson was a man of great liberality and kindness. He practised medicine for the benefit of the inhabitants. He was one of the twenty-four West Riding ministers who, in 1773, signed the petition to Parliament for relief from subscription. He is described as an Arian, and, after he relinquished his charge at Idle, occasionally preached at the Unitarian Chapel in Bradford. At the ordination of Mr. Bowden, at Call Lane, Leeds, Mr. Dawson gave an address to the people, Oct. 7, 1778. He was chosen to preach the funeral sermon of the Rev. George Haggerston, of Ossett, a Baxterian, 1792. A sermon of his was published, but I have not succeeded in seeing a copy.

Mr. James, in his *History of Bradford*, states that Mr. Dawson was pastor at the Unitarian Chapel, Bradford, but this is an error, as shown in the *Continuation*, where Mr. Dawson's name is omitted in the list of ministers. The only particulars given by Mr. James are the following:—"For half a century Royds-hall has been the residence

of the Dawsons. Joseph Dawson, Esquire, (of the same religious persuasion as Dr. Priestley, and partook largely of his taste for literary pursuits,) one of the first proprietors of Low-moor Iron-works, was the intimate friend of Priestley; and what is worthy of observation, part of the apparatus is yet at Royds-hall with which that great philosopher made his discoveries respecting the qualities of air and the phenomena of electricity." This was written about 1840. The *Continuation* has:—"He was a man of a philosophic, sagacious mind, and first discovered and directed attention to the mineral riches of Low Moor. He was the friend of Priestley, and most of the leading philosophers of the age." In the Unitarian (formerly Presbyterian,) Chapel, Bradford, are two marble tablets which record the following particulars respecting the family. The panegyric is worthy of particular notice. "JOSEPH DAWSON of Royds Hall born the 12th May 1740, married the 3rd Februry 1768 to Rachel Loft-house by whom he had two Sons and four Daughters, died 11 Decr. 1813, Aged 73 years.

Surrounded in his early days by many difficulties;
without property, expectation, guide, or connexions,
he received from the beneficence of some discerning individuals,
an academical education.

The road to science thus opened by generosity he pursued with success;
happily applied to practical purposes, information resulting from study,
and gradually added, to extensive knowledge, reputation and affluence.

But of wealth or worldly advancement he was not solicitous.

In the esteem of friends,
acquired by the constant performance of kind offices;
in the cheerful flow of affection in his family,
excited by an uniform tenderness of deportment,
in philosophical researches, and the habitual contemplation
of the wonderful works of God

his calm and contented mind sought its highest gratification.

Taught by experience as well as meditation
the high importance of just moral views,
his strongest desire was to extend the pure principles
of the Christian Religion.

Occupied many years as a teacher of youth, and a minister of the Gospel,
he strove in his school and in the pulpit
with energy, with eloquence, with effect,
to impress these principles.

Ceasing to preach he continued to recommend them by his practice;
his whole life exhibiting a pattern
of the duties which that religion enjoins.

This stone marks the spot where are deposited his remains.
The useful works he established and promoted form his best monument,
whilst the record of his virtues is engraven on the hearts of numbers
comforted by his kindness, enlightened by his instruction,
improved by his example.

REV. J. DAWSON.





Near the same place are also laid the remains of RACHEL DAWSON his Widow: Thro' life his faithful and affectionate companion, deserving and enjoying his unvaried confidence. She survived him but two years and 11 days, and died 22d Decr. 1815, Aged 78 years."

" Within the Aisle of the Ancient Chapel, now the Crypt of this edifice, are interred the remains of Joseph Dawson obt. Oct. 5th 1823 æt. 51, Ribby Dawson obt. Nov. 9th, 1837 æt 68, children of Joseph and Rachel Dawson of Royds Hall. Also of Eliza wife of Christopher Holdsworth Dawson, daughter of the Revd. John Dean, obt. Aug. 1st, 1814 æt 33.

In the Undercliffe Cemetery lie interred the remains of Rachel Dawson, obt. Apl. 17th, 1859, æt 89, Mary Dawson, obt. Mar. 31st, 1865, æt 89, Christopher H. Dawson, obt. June 4th, 1865, æt 87, children of Joseph and Rachel Dawson of Royds Hall. In the Protestant portion of the cemetery of Tours, France, lie interred the remains of Joseph, eldest son of the above C. H. Dawson, obt. at La Chambrerie June 15th, 1866, æt 58.

Beloved in their lives. To their memory this tablet is affectionately dedicated mdccclxix."

The Rev. John Dean, father of Mrs. C. H. Dawson, was minister at the Unitarian Chapel in Bradford. The change from Presbyterianism to Unitarianism at that place of worship was effected in the time of Mr. Dean's predecessor, that is, about 1750. A similar change took place at Idle, as gradually, but not as effectively, during Mr. Dawson's ministry. Indeed there is a great similarity in the history of all the Presbyterian chapels which succumbed to Arianism. In all the change was introduced almost imperceptibly and by successive stages. We cannot say when it was definitely noted in Idle, but this is certain that it never was popularly embraced here in Mr. Dawson's time. Further, the trust-deed already given, would seem to preclude Arian sentiments, and the wonder is how a Unitarian minister could hold the place for a quarter of a century. With the removal of Mr. Dawson we have the extinction of Unitarianism at Upper Chapel, for the remaining congregation and trustees showed no partiality for its tenets. Indeed, the return came about as peacefully as the change had done, only more suddenly and popularly. Mr. Dawson was no opponent to the return, for he was on friendly terms with Mr. Vint, his successor. It is a remarkable fact, authenticated by many examples, that the body of English Presbyterians, once so influential, have almost become extinct. The introduction among them, during the eighteenth century, of Arian

doctrine, shook the system to its centre. The evangelical portion of the congregations, dissatisfied with the mere moral discourses of their ministers, and not having the same church power as Congregationalists, to prevent the continuance of it in their pulpits, gradually left their places of worship and united with the Independents. I am aware that this subject has engaged the attention of Dissenters for many years, but Idle has been little troubled with it. The Presbyterians left the chapel, or more properly were driven from it. Unitarianism failed in Mr. Dawson's time to make headway here, and so the old congregation returned under Mr. Vint. I say the *old congregation* advisedly, for they could distinctly give in their adhesion to the trust deed, and they were, on the whole, the immediate descendants of the founders of the chapel. The same remarks, as to the old families being represented on the trust, in membership, and in the congregation, hold good to the present day.

The Unitarians of the present time have no connexion with what may have existed under Mr. Dawson's ministry ; and they no more offer an objection to the present rightful owners than the modern Independents lay claim to the Old Episcopal Chapel. The Independents as such, under present circumstances, have every authority, including an Act of Parliament, which is but a minor matter, to hold and use the premises at Upper Chapel, and not a shadow of objection can be raised. The agitation took definite form against the Unitarians for appropriating the Hewley Fund, in 1824, and in 1842 a full decision was come to by the House of Lords against them. In 1844 a bill was passed which provided that undisputed occupation for twenty-five years should be regarded as conferring on any congregation a right to their place of worship, and the appurtenances thereof—otherwise all the properties held by the Unitarians, as derived from the orthodox Presbyterians, were placed in jeopardy. These remarks are not called forth by any action of the Unitarians in Idle, for a friendly feeling exists between ministers and congregations, and it is hoped the day may soon dawn, when, notwithstanding our differences, we may give all credit for sincerity.

During this lethargic state, a second Oliver Heywood missioned this part of the West Riding. This was the REV. JOSEPH COCKIN, who began his itinerant labours in 1778, as opportunities presented for his leaving his congregation at Kipping. His Memoir, written by his son, the Rev. John Cockin, of Holmfirth, was published by Mr. John Vint, of Idle. The book, 248 pp., 8vo., gives the following particulars of local interest.

“The populous villages which lie between Bradford and Leeds seem to have had the greatest share of his attention, and to have been frequently the scene of his labours. *Eccleshill* was one of the first of these villages, and there he had the advantage of being received and entertained at the house of Jonas Smith, who had been a Methodist. . . . The friendly regards of a person so much esteemed as Jonas Smith was an auspicious beginning of Mr. Cockin’s labours, and the progress surpassed the commencement. The attendance soon became so considerable that a spacious convenient room was taken, and application was made to Mr. Scott [Heckmondwike,] to send his students to preach on the Sabbath. In addition to *Eccleshill*, he sought and gained admission to *Idle*, and there was cordially welcomed and hospitably entertained by Joseph Robinson, whose friendship was a blessing to him, and a sanction to his ministry before the people. In winter he preached in a spacious dwelling-house, and in summer in a barn. They who were then young people in Mr. Robinson’s family, and who now give me much valuable information, describe his manners as being so pleasing, and his conversation as so amusing, sprightly, and affectionate, that they were always gratified with his visits, and usually sat up late after preaching. Besides going regularly to *Eccleshill* and *Idle* several years, he sometimes lengthened his tour, and preached at *Guiseley*, *Horsforth*, and *Baildon*. This was the beginning of *Independency* at *Idle*, and a beginning which was honoured by the attendance of large congregations, and was eminently succeeded with the blessing of God.” This was between 1777 and 1782.

“The Bradford congregation [founded by Mr. Cockin, but ministered to by the Rev. Thomas Holdgate,] was much increased and strengthened by Mr. Cockin’s itinerant exertions, as the people who heard him in his weekly visits resorted to Bradford to worship on the Sabbath. Ten or twelve families went regularly from *Idle*, until they were accommodated at home, and that in a way the most unexpected and providential. At the top of the village was an ancient Dissenting meeting which was involved in error and desolation; the hearers so few, that they scarcely deserved the name of a congregation; and the preacher so weary of the miserable drudgery of reading Heathen morality to mouldering walls and empty pews, that he voluntarily gave up his charge, in the year 1790. In the election of a successor, the Trustees were not particular what sort of a man they had, only they wanted to have a congregation, and to be like other people. One of them wanted a good scholar, and

another cared for nothing but that he should have a good voice. The friends of the gospel immediately applied to Mr. Vint, who possessed these qualifications in conjunction with others of greater value. When he came, the old deserted chapel filled immediately, and the next year (1791) it was found necessary to take it down, and to build a new and a larger one. When Mr. Cockin heard whom his friends had chosen, he was highly delighted, and said, 'Mr. Vint is just the very man for the place.' His spirit of research, his thirst for knowledge, and his modest and pleasing manners made him a favourite with my father, and conciliated the minds of those who were prejudiced against the gospel, and who had associated orthodoxy with ignorance, narrowmindedness, and vulgarity. The erection of an Independent chapel at Bradford, and the recovery of a chapel at Idle to its original principles, were pleasing events to evangelical Dissenters, and to none more than to him who now saw the arduous and persevering labours of several years brought to a successful issue. His friends at Eccleshill divided, and attended at Bradford or at Idle, according to their convenience or inclination. In the summer it happened not unfrequently that their love to him induced them to go all the way to Kipping, and when they got there they were not sure of a seat. In the year 1823, they also got a chapel [at Eccleshill,] and at the opening of it he preached, and in his sermon told them of their former situation, when they wanted to build a chapel in the middle of a moor, which should be equi-distant from Bradford, Idle, and Eccleshill; how much difficulty he had in setting the plan aside; and with what satisfaction he now saw each place having its own chapel, instead of one which was to have been common to them all, and would have been convenient for none."

"As to fee or reward in these itinerant labours he neither had it, nor expected it; but when he had gone to Idle and Eccleshill three or four years they were so considerate as to provide him a horse."

The REV. WILLIAM VINT succeeded Mr. Dawson, December 25th, 1790. Whilst some, with less ground for claiming publicity and future fame, have huge tomes written to their memory, in Mr. Vint's case, whose worthiness could not be surpassed, we must leave his life-lessons to be learnt more from the establishment of numerous places of worship, the grand army of evangelical preachers he trained (most of whom have gone to their rest), and, locally, to the loving traditionary remembrances still cherished in the hearts of Idle people. Airedale College, as well as Upper Chapel, are monuments speaking to future generations of his worth and persistent industry. It is a

great pity that we have but mere fragments to present respecting so diligent, unostentatious, benevolent, and learned a gentleman. Mr. Vint left few written materials from which a biography could be compiled. None regretted, that a Memoir was not published, more than the students who loved and revered him as their Tutor. We take the following from the *Christian Witness*, April, 1846:

“I have often been surprised that some one of the numerous students educated by my beloved tutor never attempted to give an account of him to the world. The theological and classical tutor of a hundred ministers surely demands some memorial, some permanent record of his virtues, some minute delineation of his life and character. And I repeat, it cannot but be matter of wonder that none of the many who must feel their obligation to his instructions and his example, his fatherly interest, and presidential influence have undertaken to embody their sense of the man and of the minister, of the tutor and of the Christian, of the scholar and the gentleman, in some biographical details. How many of immeasurably inferior worth, and of indefinitely inferior talents, have been held up as patterns of character and models of virtue, by their admirers or their friends, in thick volumes, to mankind.

Let it not be said that this dead silence, unbroken by a single sound, except perchance an ephemeral funeral sermon, is proof enough of the small, almost imperceptible impression, which his character and mind made upon his students, and upon his age. It is not so. No tutor was ever more beloved by his students. None ever regarded their instructor with more veneration and affection, while under his roof. His mind had weight. It was powerful; and no one who listened to his voice, and had discernment enough to understand superior intellect, and to appreciate superior, really Christian worth, could resist the impulse of unfeigned esteem, or even the expression of profound admiration. It may be affirmed accordingly, that no body of students so numerous was ever more unanimous in their profound regard for their master. For my own part, I never heard a man who had sat at the feet of Mr. Vint, and who entertained right views on any subject, say that he ever felt otherwise than the deepest sense of obligation, and the most sincere affection for him. This I am persuaded is, and always has been the unanimous feeling. They all speak one language, and tell one tale. He diffused himself through the mind of his students. He spake as one having authority. His instructions, advices, and admonitions not only commended themselves to their understandings; they besides

came invested with a mild but majestic authority, moral and intellectual authority, which rendered them perfectly irresistible. He was, moreover, the centre of an extensive influence in the West Riding of Yorkshire, which was felt to its extremities. He was the man of his day in all these quarters; his judgment was universally regarded as masterly and correct; his unflinching integrity, ministerial manliness, Christian philanthropy, unaffected humility, genuine simplicity, and single-minded benevolence, won for him unreserved confidence, while his active zeal in the dissemination of the glad tidings of salvation, in conjunction with *real* Congregational principles, created an interest in his favour which induced all parties, ministers and people, to look to him for counsel and advice in almost every emergency.

Nor can it be affirmed that he turned out of the old college walls no men of talent, usefulness, and popularity. A Parsons and a Kelly, a Taylor and a Sutcliffe, are no mean names in our denomination. He may not have numbered the greatest scholars amongst his alumni. No profound mathematician, no celebrated classic, no titled divine, may have issued from his class-room. But many useful preachers, some good scholars, and a few deeply versed in divinity, have graced the catalogue of his students.

Why is it then that there is no *Life* of Mr. Vint? What reason can be found for this long silence? There are many, doubtless, well qualified to do justice to his memory, and draw the portrait of his life. It is, perhaps, equally plain that there are still many willing to attempt it. Perhaps the difficulty may be removed by remarking first, that Mr. Vint was a man of remarkably retiring habits. He never thrust himself into notice, never seemed to court human applause. Contented with the consciousness of doing good to the best of his ability, and satisfied with improving his own mind in every possible way, he seemed to care comparatively little for the world's fame. Perhaps he saw and felt the utter worthlessness of mere popularity. At all events, he could not be brought into public prominence, excepting as imperative duty compelled him to come out. And I need not say that the world is a damsel which does not usually bestow her favours without courtship, or shed the radiance of her smiles upon those who treat her with comparative neglect, perhaps contempt.

ONE OF MR. VINT'S LAST STUDENTS."

Mr. Vint is described, on his settlement at Idle, as a young man of solidity of character, and pensive, studious habits. He was a man of great talent, having a commanding appearance, good address, and fine voice. To Mr. Cockin's congregation, the popularity of

the young preacher soon added so many that it was necessary to rebuild the chapel; the new erection being opened about the year 1794. Soon after his settlement, the two fields belonging to the chapel were discovered to abound in stone, which was sold for £1300, thus increasing the minister's income. A grant was also regularly received from Lady Hewley's charity. His popularity at the age of twenty-two was but the precursor of wider fame, greater usefulness, acceptance and success; whilst his zeal never flagged during the forty-four years he ministered here. Four hours' sleep was the little rest he obtained during some of his later years. Besides the burdens of a minister, professor, and author, he had the care of many of the neighbouring churches, and numerous extraordinary duties to fulfil. His engagements at ordinations, special sermons, and public meetings were multitudinous. He was looked upon as the Bishop of the district, and people were anxious to have their children baptized by him during his occasional visits. My mother-in-law was thus taken at Rastrick. The students mostly conducted household visiting and week-night meetings, before a co-pastor was appointed. Besides the painting preserved at Airedale College, two prints have been taken of him, one for the *Evangelical Magazine*, 1819, by Richardson; and a quarto by Meyer, inscribed "To the Young Ministers who have been, and to the Students who now are educated at the Independent Academy at Idle, This Portrait of their worthy tutor is inscribed by their most obedient servt., Henry Meyer." Both engravings are considered good, particularly the latter.

It would be easy to augment these abrupt notices of Mr. Vint by recording the incidents still told by the villagers of Idle, the most noteworthy characteristic being his great benevolence, but space forbids.

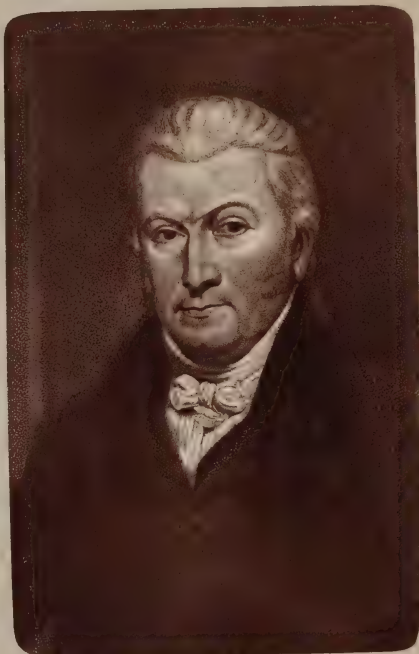
The following is a list of Mr Vint's publications:—

1. The Dispersion and Preservation of the Jews. A Sermon preached at the Jews' Chapel, Spitalfields, 1811. Second edition. Price 1s. [The first edition had become very scarce.]
2. Sermon preached at Wakefield, June 1, 1824, at a Missionary Anniversary. Also, the Conclusion of an Introductory Discourse, delivered at the same place, Feb. 21, 1816, on the Ordination of a Missionary about to proceed to India. 8vo. 1824. Price 1s. J. Vint, printer, Idle.
3. *Theologia Christiana* B. Picteti. Fourth edition. 8vo. Price 7s. 6d.

4. An Introductory Discourse, delivered at the Ordination of the Rev. James Parsons, at York.
5. The Life and Works of the Rev. Oliver Heywood. Five volumes, 8vo. £2 2s.
6. Memoirs of the Rev. O. Heywood, and the Rev. Nathaniel Heywood, and others of their Family. Price 10s. 8vo. [This is vol. I. of the preceding, published separately.]
7. Illustrations of Prophecy, by the Rev. J. L. Towers, edited by Mr. Vint. 2 vols., 8vo. £1 1s. 1828. To which is added New Illustrations of Prophecy, by Mr. Vint. Dated Airedale College, Sep. 4, 1828. J. Vint, printer, Idle.
8. A Charge delivered to the Rev. Joseph Fox, when commencing his pastoral office at Hull. An Address by the Rev. J. Ely, and a Sermon by the Rev. E. Parsons, delivered on the same occasion, are published with it. 8vo. 1827. John Vint, printer, Idle.
9. The Suffering Christian's Companion. Discourses edited by Mr. Vint. 12mo. 1830. 3s. 6d. John Vint, printer, Westgate, Idle.
10. The Active Christian's Companion. Edited by Mr. Vint. 12mo. 1830. 3s. 6d.
11. The Privileged Christian's Companion. Edited by Mr. Vint, with Introductory Essay on the Character and Writings of the Nonconformists, by R. P. [Richard Pearson], Airedale College, June, 1830. 12mo. 3s. 6d.
12. Strictures on Mr. Morison's Discourse on the Millennium. Price 1s. 1829. 8vo., 44 pp. J. Vint, printer, Idle.
13. An Inquiry into the Origin of Opinions relative to an Expected Millennium. 2s. 8vo. 1830. 100 pp.
14. An Humble Attempt to promote explicit Agreement and visible Union of God's People, in extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom upon Earth. By the late President Edwards, of America. Introduced with a Preface. 1s. 6d.
15. New Illustrations of Prophecy, in which an Attempt is made to elucidate some highly interesting Predictions of Scripture that appear to be now accomplishing in the present disordered and agitated circumstances of Europe. By the Rev. W. Vint. (Being 2nd edition of Mr. Vint's share as Author of the before-mentioned Illustrations.) 8vo. 10s. Favourable criticisms on the first edition are inserted.



REV. W. VINT.



Second Preface dated Airedale College, May 3rd, 1831.
J. Vint, printer.

16. The Dissenters' Magazine for Yorkshire and Lancashire. One vol., 8vo. 6s. 6d. The first number appeared March, 1832, the sixth (and last) Jan., 1833. 376 pp.
17. A Selection of Hymns from several of the best Authors ; intended as a Supplement to the Psalms and Hymns of Dr. Watts. By Rev. Messrs. S. Baines, A. Clarkson, T. Hut-ton, R. Pool, W. Tiler, and W. Vint. 3rd edition. 1834.

Other publications printed at Idle include—

1. An Essay on the Free Agency of Man, by the Rev. Ralph Holgate, Pateley Bridge. 80 pp., 8vo. 1824.
2. Christian Unity ; a Sermon preached at Kipping, by Robinson Pool. 32 pp., 8vo. 1827.
3. XVI Lectures on the Apocalyptic Epistles addressed to the Seven Churches of Asia, by the Rev. Joseph Wadsworth. 12mo. 7s. 6d. 1825.
4. Services at the Ordination of the Rev. James Edwards, Baptist Chapel, Shipley. 80 pp., 8vo. 1828.
5. Sermon to the Students of the Baptist College, by the Rev. Isaac Mann, M.A. 46 pp., 8vo. 1829.
6. Covenant of Works, by the Rev. John Eagleton. 134 pp., 8vo. 1829.
7. Memoirs of Joseph Cockin of Kipping and Halifax, by his son the Rev. John Cockin.
8. Airedale College Reports, 1824 *et postea*.
9. West Riding Home Missionary Reports, 1829, &c.
10. The Sabbath-Breaker's Mirror ; or, Youth's Guardian against Evil Habits. A poem, by B. Greaves, author of "Meditations in Harewood Park." 36 pp. 1832.
11. Deed of Gift, Undercliffe Estate, for Airedale College, by Mrs. Bacon. 30 pp., 8vo. 1830.
12. A Letter, containing some Account of the Life and Character of the late Rev. William Vint, with Extracts from his Correspondence, by W. Curry, Esq., Alnwick. London: Richard Baynes, 28, Paternoster Row, 1834. J. and G. Vint, printers, Idle.
13. Funeral Sermon on the Death of the Rev. W. Vint, S.T.P., by the Rev. R. W. Hamilton. 58 pp. 1834.
14. Sermon on the Death of the Rev. W. Vint, by the Rev. Amos Blackburn, Eastwood.

15. Sermon on the Death of the Rev. W. Vint, by the Rev. Joseph Wadsworth, Clitheroe.

The following is a complete copy of Mr. Curry's Letter :

Alnwick, 31st March, 1834.

"MY DEAR SIR,—You request any information I can furnish regarding the early history of your late lamented father. Of the following scanty details, written by a friend, after my dictation, you are at liberty to make what use you please.

"The REV. WILLIAM VINT was born in a cottage near to High Thrunton, within a mile and a half of Whittingham, Northumberland. Of this hallowed spot he cherished the fondest remembrances. Accordingly, having come North, to the ordination of the Rev. William Colefax, at Hexham, he told me, when staying at my house, that he had been visiting the place of his nativity. He had, for this purpose, walked forty or fifty miles, but had found only a pile of ruins on the spot which had been the scene of his infantine sports. His journey was not, however, wholly lost to him. Having passed on to the village of High Thrunton, he gathered a few fragments of information as to the process of delapidation which so sensibly affected his very susceptible mind. Moreover, he had previously visited his much respected brother in the ministry, the Rev. James Paterson, of Harbottle; and it is a pleasing evidence of the mutual affection of these two estimable clergymen, that the latter accompanied his friend, on this, the last occasion which was to find them together during the course of their earthly pilgrimage, nearly half way to the place of his destination.

"From High Thrunton, the family removed to Brandon Whitehouse, where the aged couple were visited by Mr. and Mrs. Vint, on their marriage tour. The subject of this notice was sent to his uncle, Capt. Arnot, residing at Alnmouth, that he might commence his schooling. When there, although not more than six years of age, he never forgot an almost miraculous preservation from drowning which he experienced, nor the person, who, at the imminent hazard of his own life, plunged into the current and rescued him from a watery grave. When a little advanced in his elementary education, he was sent to a grammar school kept by a Mr. Hutcheson, a very respectable teacher at Warrenford. The next six or seven years of his life were spent, partly at lodgings in this village, and partly at his father's house. When at the latter, he was of course occasionally employed to watch the flock, which, in a country at that time so little enclosed, required more vigilance than he was likely to exercise.

For he always found time for the study of his bible, and that excellent manual of divinity, the Shorter Catechism. Many an hour did he pore over these studies; till the approach of evening admonished him to gather in and secure his tender charge in the night-fold. In this way he naturally attained a proficiency which was manifest to all around. On one of the many occasions on which he was summoned to a diet of catechizing, along with the church of the Rev. Mr. Somerville, who is remembered with interest by many an aged saint in and around Branton, he is said to have surprized this zealous servant of God, who could not propose a question, such as might be asked of a youth, without receiving an answer at once full and satisfactory. From that day, Mr. S. regarded him as one who was likely to fill an important station in his Master's vineyard, and acted towards him accordingly. I rather think that his initials or name might still be found notched on some of the trees in that quarter, as this constituted the only recreation by which he varied his really severe intellectual exercises.

"You enquire as to the probable period of his conversion, and of his admission to the privileges of the church visible. It is only to the latter interrogation that I can reply. He was permitted, upon examination, to take his seat at the Lord's table in his fourteenth year, which, according to the ideas then prevalent, was considered particularly early. Soon after this, he was put under the charge of the Rev. S. Walker, of Northowram, and began his studies in that excellent institution, from which he was, in the providence of his heavenly Father, to send forth so many upon the same sacred mission himself now contemplated. In those days, conveyances were not so accessible as in the present. Yet it was not, perhaps, so much a matter of necessity as of choice, exhibiting the ardent love of active exercise and patient endurance, which were prominent traits of his character, that this and several later journies to the South were prosecuted on foot.

"Of his history at College, it were useless for me to speak, even if I were competent to do so. But my late venerable friend was not a man who, in epistolary correspondence, spoke much of himself. Every one is aware what admiration he excited in Alnwick, by his public appearances as a herald of salvation. He was of tender years, not more than eighteen; and this was intimated by an appearance so youthful, that a certain impression of boyishness, which, though extremely agreeable, might have detracted from his influence as a teacher of religion, was only removed from the minds of his audience by the impassioned earnestness of his address. I was sent

as commissioner from the congregation of Sion Chapel, to ask him to settle among them. The overture I was authorized to make him appeared so favourable in the eyes of his Tutor, that he urged him to accept of it. But to himself it seemed a matter of more moment to prosecute his education, which was not quite completed; and, when it was afterwards intimated to him that the church would permit six months, at intervals, until he filled up his academical course at Edinburgh, or wherever he might choose, he repeated his refusal in so firm and decided a manner as to prevent them from proceeding further in the matter.

The correspondence with which he honoured me, I held in the highest estimation. It contained a world of meaning, which cannot easily be made obvious to strangers. At the same time, it may be expected that, in consonance with the simplicity and retiring lowliness which characterize the truly great mind, he might unintentionally reveal to an individual comparatively obscure, glimpses of character which were hidden from the world. The whole of his letters shall be transmitted, with a few notes appended, at a future opportunity. In the meantime, I send you a few miscellaneous extracts. The kindness he was pleased to express towards myself, excites in the retrospect the liveliest emotions of melancholy pleasure.

“He says, July 3, 1821, ‘Your life and mine are hastening to a close,’ &c. . . .

“Mr. Vint took a deep interest in everything which implicated the interests of his species, and he watched with intense interest the progress of the French Revolution and the murderous wars which sprang from it. Happening to differ in political sentiment, many a piece of friendly controversy passed between us. He says, May 28, 1798, ‘Our local circumstances afford little that deserves conveying one hundred and fifty miles. The political circumstances of Great Britain are still ominous.’ . . . Nov. 29, 1806. ‘What changes in the political world have of late taken place! Our two great men, about whom we have sometimes disputed, are both gone. After their wordy warfare they now rest very quietly together in the dust. How vast the strides of the gigantic Napoleon; Europe seems prostrate before him. What think you will become of this world at last?’

“The following extract, concluding with a few more political reflections, in which he sometimes evinces the playfulness of a mind at peace with the world, shews his enthusiastic admiration of natural scenery, and also that in the short intervals he snatched from more

serious employment, he only varied the manner of intellectual activity, and was never unfitted by relaxation for resuming his Master's service. Sept. 23, 1816—"After resting two or three weeks, I set out again with Mr Taylor, for Alston Moor, in Cumberland, to officiate at an ordination. After leaving Yorkshire, we passed through parts of Lancashire, Westmoreland, and Cumberland, and at Alston, unexpectedly came within sight of the bonny hills of Northumberland, only a mile and a half distant. The country at Alston belongs chiefly to the Greenwich Hospital, forfeited by the family of Derwentwater. The commissioners are, and have been for forty years, driving a water level to discover lead veins, which level we penetrated by the light of candles for two miles and three quarters, with one hundred and twenty yards of earth perpendicular above our heads. From thence we returned to Penrith, where we heard two speeches from Dr. Steinkoff and Mr. Hughes, for the Bible Society; and then marched forward to Keswick. The morning after our arrival, being Saturday, we sailed across the beautiful lake, entered the gorge of Borrowdale, and proceeded to the extraordinary black lead mine, which we reached, but not before nature had been nearly exhausted, travelling incog. like the emperors, and kings, and princes of the earth. Next day, we went to Church, where we heard an evangelical sermon. In the afternoon, we attended the Presbyterian meeting, and in the evening the Methodist chapel. On Monday, we saw Leith's Water, Grassmere and Rydal water, and Windermere, with all the surrounding romantic scenery which nature exhibits in her wildest forms. After travelling one hundred and twenty-two miles by coaches, sixty-seven by post chaises, seventy-six on foot, and twelve by water, five and a half being underground, we reached home again, all well through Divine mercy. With us things go on in their ordinary course; but there seems much distress around us. What will be the result of all the changes and convulsions of the last twenty-five years seems yet to remain among the mysteries of Providence. May it be our happiness to be found ready for the coming of the Son of Man!'

"The extracts which follow illustrate the intensity of his affection for kindred, and the lively interest which he took in all which concerned them. Jan. 30, 1799—"I return you my most cordial thanks for your attention to my brother's affairs. As he seems from your account to be doing so well in pecuniary matters, I am sorry that he is still so unsettled. I regret not his resolution to leave his country, considered by itself; but because to carry it into effect would

leave my parents so desolate. Perhaps he may yet alter his mind. But if his determination be fixed, I am willing to serve him in any way I possibly can. We have, my dear sir, suffered a great loss; but I do not know whether you can so realize it as to sympathise with us. We have lost our elder daughter. She has lived better than two years in this valley of woe, and has been snatched away at that period when children, with their innocent prattle, are most engaging to parents. She was a beautiful little girl; her complexion was fair, her eyes were black and sparkling, her cheeks were painted in nature's best manner, her countenance was expressive, and her flaxen coloured hair hanging in shining ringlets on her shoulders. But the icy hand of death has cropped the opening flower. Ah relentless death! But what do I say? She is sheltered from the stormy blasts which assail us at times with so much fury, and she is transplanted to a happier clime, where no tempests rage, but where tranquillity and joy run parallel with eternal existence. I wish to be resigned and to improve the dispensation, for God does not afflict willingly, nor grieve the children of men. Of two, one is taken and the other is left. We may sing of mercy still.' This second being taken away, he says in a similar strain of pious resignation,—'I can bless a taking as well as a giving God. We have another daughter to which Sarah has given the name Mary.' 'I have for a considerable time intended to have a tomb-stone laid over the remains of my parents. But hitherto it has been neglected. I am afraid lest the dust of my progenitors should be rudely disturbed, and perhaps even the place where it lies may become unknown.'

We shall conclude with the following anticipations of that solemn event, which to him is now past:—"The walls of the New College, I am told, are rising; but I feel contented with my present situation. Human life is a chequered scene. Many things occur calculated to detach our minds from the things around us. The infirmities of age remove the pious from the frail tabernacle one after another, and prepare it for a long sleep in the grave."

I am, my dear Sir (in haste),

William Curry."

From the three funeral sermons previously mentioned we extract the following personal references:—

The Rev. R. W. Hamilton, of Leeds, preached his at the Independent Chapel, Idle, taking for his subject—"Christ the Resurrection and the Life." John xi, 25. The advertisement, dated Leeds, July 12, 1834, states that "the only reason why the Publication of this

Discourse takes place so long after the time of its delivery is,—that it was hoped a more extended memoir might be drawn up by the friends of the Deceased. For that, however, materials are not to be found. His distance from the scene of his youth, the changes which have occurred there, and his own modest incommunicativeness in all that regarded himself, have frustrated that design. Even this humble memorial will revive his image before the minds of them who knew him, and just introduce him to those who knew him not.” From this pamphlet of 58 pages we gather as follows:—

“Ah, you have thought of *one*, so familiar, so endeared, to you all, and have applied to him these words of the Lord Jesus: Once dead, he was made to live,—and once living, he could not die. But he is called away! His place is no more among us! The sons of the prophets have lost their guide and friend! The flock has lost its shepherd! And a family has lost such a husband, such a father, as few could have to lose! Another chariot of Israel has been swept to heaven! Remembering this privileged district for nearly twenty years, I am oppressed at this moment to a deep despondency with the loss of so many excellent pastors, during that interval, whom our churches have been required to deplore. And now he has departed from among us, leaving scarcely an equal, and certainly not one superior, among the large circle of ministers between whom and himself there always existed the most cordial esteem. Our Brother, or I may call him our Father, exercised in this village a pastorate of forty-four years; and for about thirty-three years he presided over the neighbouring college. To allow such labors to remain without notice and honor would be indeed as ungracious as unjust. We cannot but lay such a death to heart.

“The Rev. William Vint was a native of Northumberland, and was born of pious parents at Thrunton, in the parish of Whittingham, on the first of November, 1768.—I have heard, and it is a most honorable fact if true, that he was raised to all his literary and theological merits from humble circumstances,—that he was taken by God ‘from the sheep-folds to feed Jacob his people and Israel his inheritance.’ He had no desire to veil his origin, and would be the last to forget such an exchange of crooks. On those hill-sides he meditated much; and though he had an eye for the vault above him and the landscape around, his soul took hold of brighter visions and mused on deeper things. There, he perhaps formed his habit of mental abstraction, acquired his power of retiring into himself, while he ever retained all the simplicity of pastoral life. His manner was

pleasingly gentle and sincere,—stamped with a reserve sufficient to abash presumption, but seasoned with a kindness which could not fail to encourage confidence,—and the whole invested with an air of perfect ingenuousness and truth. It often rose into a quiet dignity. He never *acted*, and the strongest contempt his kind heart could know, was fixed on literary coxcombry and upstart affectation. The subject of our present commemoration left Branton, when little more than seventeen years of age, to enter the Dissenting Academy then established at Northowram. His contemporaries,—how few survive! speak of his proficiency as great, and his diligence as untiring. After a most honourable noviciate, he was called to the pastorate by several churches. Among these invitations may be specified those of the churches in Pickering, Gateshead, and Alnwick; but he determined in favour of Idle. A few students were soon placed under his care: the names of Hanson and Bacon deserve the highest rank amidst the supporters and benefactors of the Academy he taught: but it was *to him*, his resolution, his prudence, his disinterestedness, that it chiefly owes all its celebrity and all its usefulness. Others may have contributed to its humble wealth, and given it a noble site and architecture,—but he it was who impressed its character and secured its perpetuity. Their monument shall not be denied them, but the Institution itself is His!

“His standing as a scholar left mediocrity far beneath him. He was assiduous, acute, and most refined in taste. He thought little of days and even weeks, when he was intent upon the manner in which an idiom or a word or even a particle was used by the ancient writers. Yet was there nothing in his erudition dry and poring: he caught its elegance, he was imbued with its spirit. Classical literature was his chief study, and constituted the richest ornament of his mind. In these fields of beauty and refinement he was accustomed to roam, mingling the science which can class its flowers, with the simplicity which yields itself to the full luxury, of all their fairness and fragrance. He could measure the epic, the drama, and the oration, but felt their inspiration as though the strain, and the action, and the rhetoric then first impressed him; versed in criticism, he thrilled as though for the first time he heard the Poem recited at some Festive Game, beheld the Stage on which the Passion was represented, and stood beneath the Rostrum whence the Eloquence fulminated which gathered nations to battle, and shook the proudest thrones. His high imagination, his exquisite taste, were in perfect accordance with these researches: and he happily

escaped the temptations of the mere grammarian and of the mere superficial admirer, the jejuneness of the one and the too volatile transport of the other. The scorn he felt of all pedantry often prevented his recurrence to the passages of ancient lore which filled his mind; but few men could have more aptly introduced a quotation from its stores. That mind was pervaded and impregnated with philological treasures. It would be difficult to decide between the respective styles of his erudition, his claims to mastery in what was profound and what was polite. He added to his acquaintance with classical scholarship a competent knowledge of the modern languages.

"As a preacher his powers were of no common order. Noble images clothed still more noble conceptions. His composition was sometimes elaborate and terse, generally pungent, always clear and lucid. His discourses were truly evangelic, yet devotional and practical, *in consequence* of that rich evangelic infusion. He preached Christ, and well he loved the theme. The prospects of the Universal Church seldom found a soul so susceptible to entertain them. Whatever his subject, his heart was in unison with it: and his earnestness was testified by his exhaustion at the close of the service. His tones of voice, too little varied, were rousing, full, solemn, and often touching; he was sparing in the use of gesture, but it was just and simple when employed; though to manner he made no pretensions, and all the artifice which the term not unusually implies, he disdained.

"But it was by his duties as Tutor, and by his discharge of them, that he must be gauged. Well was it that his learning was as multifarious as his industry was indefatigable. Upon him all depended. The household cares were indeed assumed and well sustained, in addition to those of her own family, by his most estimable wife,—none shared his labors of instruction. Theology, ethics, the languages, the mathematics, even the modern sciences, were crowded into his one department. Could he do all? He could approach the power better than almost any other man,—yet it was only an approach, for he was but man. This confession may raise the smile of those who spurn our Nonconformity: we admit the meagreness and penury of our collegiate institutions. Our Commemorations could not rehearse high names and royal gifts. The Wykehams and Wolseys,—the Henrys and Elizabeths,—have not left us noble foundations. Arcade and quadrangle adorn not our buildings. Costly bequests endow not our chairs. And since exclusion from the sacred fountains is still fated to all who dissent from the National Hierarchy, is it quite decent to turn into derision the humble cisterns from which we can

only quaff? Is it quite generous for those laureate scholars to scoff at our unfilleted brows, and to deny us at the same time any chance of contending for their wreaths?

"Of his deep piety none could doubt who knew him. There was no noise, no parade in it. But its habitual influence was perceptible in everything. Like the circumambient air, it was of equal, unconscious, but reviving pressure. Diffidence was a chief characteristic. There was no 'fair shew' in his religion, any more than display in his learning. And yet in his epistolary correspondence, where he felt his ground, there was sometimes a sweet touch of devotion, and an elegance of classical allusion strongly racy of the Attic salt.

"To exhibit the workings of his mind in solitude, the following memoranda, found in his hand-writing, may be adduced: how do these effusions, spontaneous, and only intended for his own edification, tell the humility and gentleness of his heart!

'August 25, 1801. This day I have devoted to fasting and prayer.

On a review of my life, I have reason to acknowledge that Providence has singularly favoured me, often without any exertion of my own. I have been, in a winding way, attended from step to step, from a place where there is now no habitation of man, till I have been brought to my present station: but what folly, what ingratitude, what horrid impurity have marked my progress. I have sinned, Lord, have mercy upon me! Cancel my guilt, and give me peace of conscience. I have particularly reason to acknowledge and lament the prevalence of carnality, indolence, in consequence of which my duties have proved a task, an aversion to early rising, and a want of punctuality in memoranda, and the omission of little things, by not acquiring the habit of husbanding time. Languages have hitherto much occupied my attention; I now resolve to labour after the attainment of those things which may more especially contribute to give me a facility in discharging the duties of my ministerial office. Lord, strengthen me! I devote myself afresh to the work of the ministry. I make a surrender of myself to thy service. I give myself away, but I am a weak creature, my resolutions have often been vain, I have repeatedly broken them, and sunk into carnality and sloth. O my Covenant God, let not my resolution *at this time* be vain. *Give me energy of mind. Enable me to shew forth thy praise.* Thou hast promised strength for the day, I will trust thy word and go forward.

'August 27, 1801. On Tuesday, I fasted and prayed, but had no very stirring or sensible perception of an interest in the Saviour, though very desirous of it. Last night at the Prayer Meeting, the 107th Hymn in the second book Dr. Watts was sung. I was much affected, especially with the verse

'O tell me that my worthless name
Is graven on thy hands;

Shew me some promise in thy book,

Where my salvation stands.'

I was desirous of some promise. *Without design* I gave out the 162 Hymn second book. The verse

'His promise stands for ever firm,

His grace shall ne'er depart;

He binds my name upon his arm,

And seals it on his breast,'

struck me. I found Canticles viii. 6, and was referred by Canne's Bible to 2 Tim. ii. 19. Was this an answer to prayer? I think it was. Lord I believe, help my unbelief. I have named the name of Christ. Let me depart from iniquity.'

"It would be unjust to omit, in this little summary of his life, the disinterestedness which always marked him. His liberality was unbounded, even to a fault: nor was this solely in his pecuniary gifts. He was most self-devoting. He was niggard in nothing but in his economy of time. He lived not for himself. Too often did he consume the night in study, too often exhaust the day with labor: but he thought it necessary to the benefit of others, and therefore did not repine.—Placid, he never offended: but sensitive, he felt ingratitude and wrong. If a reserve did ever conceal him, it was only from a superficial class of observers; and a little proof of him laid open the kindest, simplest, truest heart.

"For some years the health of our beloved saint had been shattered; nor can it be concealed that in the latter stages of the disease, a mind excluded from almost all intercourse, and falling back upon itself, did sometimes receive erroneous impressions. And this was the very time most critical to him and his family, being that of a projected removal. If in the collision of different views, he ever suffered himself to be depressed or presumed himself to be injured, it only shews the difficulty of reconciling private and public interests, while the discredit rests on them who can refuse him the explanation of long confinement and debilitating disease. His sufferings were extreme as protracted, and that his mind could preserve its vigor and even cheerfulness under such a burden proves at once its native greatness and its sustaining principle.

"Never should his efforts to extend the influence of our Community be forgotten by us. He found it respectable, but not numerous in proportion to its means and the exigencies of the district. It moved onward, yet in its own restricted path. It wanted the "aggressive character," the honorable proselytism, of other systems. The river was of noble source and steady stream, but it crept too much within its own channel. It scarcely was known to overflow. It now can

swell beyond itself. We can now think of villages and towns which possess not evangelic teaching, and carry it to them in our Denominational form. And *he* it was who greatly communicated this impulse—and his Presidency gave him general opportunities of intercourse with our churches which he failed not to improve. Other holy men had preceded him in the exertions of zeal, but it was he who principally gave them their system and secured for them their stability.

“As it cannot be the duty of the biographer to overlook what seem to him to have been faults in his Subject, so it is not agreeable or just to magnify them. Imperfections were doubtless betrayed by him, but they were small in comparison with his virtues. There *was* a certain decision which occasionally appeared too fixed and too unreasoning: a resoluteness that could not justify itself on any ground but that the purpose was taken. And sometimes, in his attachment to Home-objects, there proceeded from him almost a sarcastic reference to what was doing abroad. He did not sufficiently balance these departments of labor; nor always in speaking of them did he do justice to himself. No man at heart could more greatly conceive and venerate the missionary enterprise.

“His labors as Editor and Author were not trivial when we remember his responsible appointments. He carried the admirable *Treatise of Picteti* through the press. He conferred a treasure of edifying matter when he gave to the public Oliver Heywood’s works. His extracts from Flavel, Shaw, Polhill, and Wilkinson furnish a most seasonable class of writings. He also presented to the world *Towers’ Illustrations of Prophecy*. To these he subjoined, and afterwards published in a separate form, some dissertations of his own. One peculiarity of his theory is, that the Inspired mention of the thousand years does not refer to the ‘glory of the latter day.’ As upon the expiration of those years, there is to be ‘a falling away,’ he could not reconcile himself to the opinion that there should be any declension from that high and palmy state of religion. . . . Meekly then declining his exposition, it is only equitable to observe, that the prophetic studies of your Pastor were systematic in their principles, that his tone in pursuing them was uniformly candid, that his conclusions evince any thing rather than immaturity and haste. His reasonings are compact, and his researches into truth fearless. I will add, that his *Essays on the Abyss, or Bottomless Pit, and on the Symbolic Dragon*, exhibit uncommon acuteness.

“Though not a political man in any prominent manner, his opinions

were strongly formed and firmly retained. In common with many friends of human liberty he felt a keen disappointment in the catastrophe of the French Revolution. That awful experiment frustrated the hopes of mankind, solely because religion did not guide it. Never was such a seed-time of universal amelioration lost,—but we are made wiser by it: irreligious men acting on irreligious principles never can rectify and save the world.

“In the Report of the Committee on the last year, they offer the following affecting remark: ‘Though the active and benevolent mind of your Tutor used sometimes to prompt him to hope that he might

‘His body with his charge lay down,
And cease at once to work and live;’

Yet the Sovereign Disposer of all events has ordered it otherwise, and his servant must patiently wait in hope that ere long the time will arrive when the plaudit shall be heard, ‘Well done, good and faithful servant, enter thou into the joy of thy Lord.’ The moment has come! the eternity of release has dawned! the plaudit of heaven has resounded! ‘Our father, where is he?’ He looks down upon us,—chides our tears,—and challenges our congratulations!

“Ye know the manner of his life: there could be little communication of his sentiments in death. Stupor often overpowered him. Yet were there intervals in which ‘his soul’ could ‘make her boast in the Lord.’ When asked by his Son how he felt as to the state of his mind, he replied, deeply affected,

‘A guilty, weak, and helpless worm,
On thy kind arms I fall:
Be thou my strength and righteousness,
My Jesus, and my All;’

Adding, with a tone and look of most powerful significance, ‘That is My Song,—Dear William!’ And just at the point of death, he awoke,—his eyes opened and were cast to heaven,—an unearthly brightness filled them,—and then gently he expired! It was as though a beam had fallen from the excellent glory on the wings of his immortal spirit just at the moment when they struck into their flight, to show its path and cheer its speed!

“To the Widow,—to my dear Brother, [Rev. Wm. Vint, St. Helen’s, Lancashire,] the son of my lamented friend, fulfilling his ministry so honourably in another county,—to all the surviving Children,—I can offer no better consolation than that which was eighteen hundred years ago spoken at Bethany by Him who is ‘the Resurrection and the Life.’ Ah, Christians do not seek comfort from the operation of time, by the dissipation of attention, in the necessary

self-exhaustion of grief. They dare think, they can admeasure their trouble, they can look their affliction in the face. But you will need, dear mourners, much reflection upon heaven—upon the happiness of its inhabitants—upon the reunion and recognition of the pious there, to heal the sorrow of your now bursting hearts. Yours is no common loss—you can only know all the kindness and all the worth of which you are deprived. A thousand traits, never visible to the public eye, were always present to you. Looks which you could only see, tones which you could only hear, expressions which you could only receive, you must now most powerfully recall. It is the thought of heaven which alone can soothe. He is there. He calls you thither. Turn not from that view. Part not with that vision. Even an Apostle esteemed ‘affliction light and but for a moment,’ merely ‘*while* he looked at the things which are not seen but eternal.’

“Nor can I forget that my beloved friend, your present pastor, [Rev. Joseph Stringer,] now finds himself in a peculiar position. For the first time, death having dissolved the fellowship between him and his deceased relative, he stands alone. Kindly has he helped his venerable colleague in the Academic duties: henceforth he is wholly your own. You are debtors to him for the manner in which he gave himself to you under circumstances not absolutely encouraging. He was willing to serve as a son with the father in the gospel. Deem not any of his past labor to have been alienated from you. While it was a devotion of filial piety, his improvement was the result. You shall now reap the benefit. Time was when your late aged pastor was young: Paul must have his experience, ere he is ‘such a one as Paul the aged.’ I ‘commend him to you.’ ‘See that he may be with you without fear, for he worketh the work of the Lord.’

“It is too possible that the unconverted and irreligious mingle in our assembly to-day. We have spoken to you of one who was ‘in Christ’s stead; as though God did beseech you by him.’ You shall see his face and listen to his voice, no more on earth! How has he used each tender art, how has he urged each dread appeal, to call you to repentance! You shall meet again! You shall meet him at the judgment seat! He has ‘told you the truth;’ he has ‘warned every man;’ he is ‘pure of your blood.’ Combine not against you in the last Account, the rebuke of a rejected Saviour and the accusation of his slighted servant! ‘I set before you life.’ Hasten ere it be too late, for pardon and contrition to the Cross, ‘that Great Altar to see to!’

"I will confess, that a sense of depression steals over me as I think of your Village in this juncture of its religious history. For many years it has witnessed the stated periodical visits of men who have been 'famous in the congregation' of our Community. Its great attraction is now withdrawn in the removal of our ministerial seminary. But believe us, Christian brethren, if we are not henceforth as often seen among you, we shall not forget the welcome you were accustomed to give us, nor the pleasure we have tasted in your association. We shall not forget the *church* founded by Smallwood, visited by Heywood, supplied by Lister, and so long and zealously superintended by *him* whom we bewail! Nor can the annals of Evangelical Trinitarian Nonconformity in Yorkshire be ever justly and accurately written without the honored insertion of an *IDLE*, and the distinguished record of a *VINT*!

"But when we thus think of the great and good who leave us to the darkness and dreariness of this world, we can think of them, dear Christians, with a delight of complacency. We greet, we envy, them. These stars have not fallen from the firmament of the church; but, leaving a train of light, have entered the heaven of glory. They have not set, but risen; they are only faded and lost to us in the brightness of the celestial splendor. What a meeting is there of apostles, confessors, pastors, and evangelists! What interchanges of sentiment and exultation distinguish their fellowship! Labor no more constrains, danger no more threatens, affliction no more dejects! Our noble-minded friend has joined them. His heavy days, his wearisome nights, are past. His sorrows, watchings, tortures, are at an end. Few who have 'died the common death of all men, and are visited after the visitation of all men,'—for disinterestedness, for self-denial, for all-sacrificing zeal, for promptitude to 'spend and to be spent,' for premature decay incurred by over-matching effort, for death too long anticipated and too early won,—have more nobly emulated a martyr's crown. 'His works follow him.' His soul has now emerged from every obscurity and encumbrance. He has found those who have gone before. He walks on high among the nations of the saved. Who does not desire to be added to that 'general assembly?' Who does not feel that a glimpse of you shining ones makes earth indescribably poor and mean? Who does not pant to enter that city of our God? Who does not sigh, in the simple, touching language of the holy Bunyan, 'Which, when I had seen, I wished myself among them?'

"Beloved and Honored Servant of thy Lord, Farewell! Long

shall Friendship haunt thy Grave,—Affection recall thy Worth,—Zeal emulate thy Pattern,—Religion enshrine thy Memory ! ”

In his address at the laying of the foundation stone of the College at Undercliffe, the Rev. Mr. (afterwards Dr.) Hamilton, of Leeds, thus referred to Mr. Vint :—“ The churches around it poured in their aid,—but not until many a sacrifice was made by the Tutor which the public should not have permitted. His presence forbids that eulogy which is only just. How he has economized his time, how exhausted his frame, how disdained his interest, for us, let a service of thirty-three years proclaim,—let his grey hair and his bending form attest ! Of his varied talents and accomplishments there never was a doubt, unless that one be felt which Xenophon informs us Antipho alleged against Socrates, that his knowledge could not be very valuable when he was so disinterested in imparting it. Here may he find a pleasant shelter from the storm of calamity and age,—find health in this air, exhilaration in this scenery, repose in this quiet,—and be happier by that law which governs a benevolent mind, be happier than ever before, by seeing the increase of happiness to others ! ”

The Rev. A. Blackburn preached Mr. Vint’s funeral sermon in Myrtle Grove Chapel, Eastwood, (near Todmorden). He dedicated it to the Rev. William Vint, of St. Helen’s, in the following terms :—

“ Dear Sir,—The following discourse I beg permission to inscribe to you. It was composed and delivered simply with the view of improving the event to which it refers for the benefit of the people of my charge :—subsequent considerations, and the request of friends, have induced me to publish it as an humble token of respect to the memory of a man whom I loved when living, and whose character I revere now that he is dead. With you and your afflicted relatives, I sincerely sympathise in the bereaving dispensation you are called to mourn. But how abundant the sources of consolation by which your sorrow is relieved !—To be the Son of such a Father is an honor which the noblest heraldry could not confer. That a double portion of his spirit may rest upon you ;—that you may emulate his virtues, rival his zeal, share his reputation, and at last participate in his recompense,—are the wishes of—&c.”

Mr. Blackburn took for his text Matthew xxv. 21., and chose for the title—The Faithful Minister welcomed to his Reward. At page 10 he begins his notice of Mr. Vint in the following strain :—

“ To these words I have invited your attention, as furnishing a suitable subject of meditation on the event it is now our duty to

improve, and as descriptive of the happiness and glory to which the good man whose death we are called to deplore is now exalted. Our late venerated friend,—the REV. WILLIAM VINT, who for a lengthened period filled important stations in the church,—whose superiority in talent and devotedness none will question,—whose labors in the cause of God have been most abundant,—whose name will be embalmed in the affectionate remembrance of thousands when years to come have transpired—has been called away by the imperative mandate of the Lord of all from his family and flock—from the school of the prophets and a sphere which extended his influence to many surrounding churches. To him, my brethren, we are mutually under peculiar obligation. In the revival of the cause of Christ here, at a period when it was everything but extinct, he rendered prompt and effective assistance. At the opening of this building for public worship, he led your thoughts to the heavenly Jerusalem in which the Apostle saw ‘*no temple*, for the Lord God Almighty and the Lamb are the temple of it.’ On several special occasions you have enjoyed his valuable services,—and at other times you have hung on his lips with delight and benefit as he proclaimed to you the unsearchable riches of Christ. You shall see his face and hear his voice no more on earth. It was my privilege to sit at his feet and enjoy his instruction and counsel,—and I, with many respected brethren similarly favored, can never cease to love his memory and honor his character. Our master is taken from our head. Each has cried—‘My Father, My Father, the chariots of Israel and the horsemen thereof!’ The death of such a man cannot be regarded otherwise than as a *public bereavement*. Indeed the spontaneous exclamation of all who have heard the tidings of his departure has been—‘A great man and a prince is this day fallen in Israel.’ Earth is deprived of a treasure of inestimable worth, heaven has received the accession of a congenial spirit. The loss of the church below is the gain of the church above. We mourn the event—and feel ourselves bereaved and afflicted,—but other worlds exult, while God the Judge of all pronounces,—‘*Well done, &c.*”

At page 31 he continues his remarks on the character of Mr. Vint. “You have seen, as we proceeded, the application of the whole subject to the character and state of our venerable Friend who has recently been called away from the labors and sufferings of time to the rest that remaineth for the people of God. His highest, his only ambition was to be approved as a faithful servant of Christ,—and after having secured the testimony on earth through a long series of

years, he has now received the commendation, and entered into the joy of his Lord. . . . During this long period he enjoyed the uninterrupted attachment of his people,—and his labors were owned of God for the conversion and edification of many precious souls, who on that day when Christ makes up his last account, will recognise him as their spiritual father, and appear as his crown of rejoicing.

“ In the year 1800, Mr. Vint united with the duties of pastor the responsible office of training young men for the Christian ministry, by accepting the appointment of Tutor of the Academical Institution, now called Airedale College. The history of that Institution over which he honorably and successfully presided for thirty-three years, abundantly manifests that this was a sphere for which he was peculiarly qualified—that this was a work in which the powers of his mind found a congenial element. Here his energies were brought into full operation, and exercised to the best advantage. Never did he appear more happy, nor more at home, than when surrounded by his pupils, and never was Tutor more honored and beloved by his charge. In him were found all the great qualities of an instructor,—mental competence—aptness to teach—self-possession—patience—industry—and strength for labor. He ruled with kindness and yet with authority. He had the happy art of securing the affections and commanding the esteem of those committed to his care. Under his presidency the Institution rose in importance and usefulness with every succeeding year.

“ It would be no easy task to adequately describe a character, combining qualities and excellencies so varied and numerous as those possessed by the venerable man of whom we are speaking. His native powers of mind were of no common order, and these powers were improved by sedulous and untiring study. His capacious intellect was richly stored with the treasures of knowledge, accumulated by an intenseness of application that knew no abatement. His acquaintance with classical, mathematical, and theological erudition was accurate and extensive. To a vigorous imagination he added a sound judgment, and to energy of thought a correct taste. One peculiarity of a superior mind, in a striking manner distinguished him—a deep penetration into others. That most difficult of all sciences—the philosophy of character—seemed with him an intuitive possession. It required a very slight acquaintance to enable him to see through a person, and to form a good estimate of his mental and moral constitution. As the result of a powerful and well balanced intellect, wisdom was a leading feature of his character. The remark

made respecting one of his worthy contemporaries, certainly applies to him—'Wisdom had erected her throne on his manly forehead, where deep knowledge marked his brow.' Indeed the commanding qualities of his mind were finely expressed in the general *contour* of his noble and eloquent countenance—'a countenance attuned to harmony with the soul.'—Dignity and majesty dwelt there, so as to inspire awe, yet relieved of aught of severity by the lovely portraiture of bland and benign feeling. For the reigning virtues of his moral character were benevolence and humility:—a benevolence which did not confine its expression to a single object, but which developed itself in all the engagements of his life, and towards everything with which he came into connection:—a humility that gave a lovely aspect to his whole deportment. Hence he was well prepared to exercise and to enjoy all the charities of social life. As a husband and a parent he was all affection. The claims of friendship he held most sacred, and ever showed a tender regard to the reputation of his brethren. His was the charity that 'endureth long' and 'hopeth all things.'—To a stranger he would often appear reserved, not affectedly, but naturally reserved;—but when that reserve was once removed by a closer contact, he never failed to prove himself the kind and sympathising friend, the open and entertaining companion. If ever he erred it was in the excess of forbearance—if ever he failed to afford the full benefit of his powers and labors to any good cause, it was from the low opinion he had formed of himself. Decision was so manifest in his whole life that it cannot be passed over in silence. He did not form a hasty judgment, but when formed—founded upon the evidence of truth and the conviction of duty—he was not to be swerved from his purpose. He pursued it with a determination and vigor that a weak mind could never have commanded. What he thought unkind opposition he was sure to resist, while no man was ever more accessible to friendly conciliation.

"But it was as a Christian that he shone most brightly and may be contemplated most advantageously. His piety was sincere, ardent and uniform. How devout his spirit,—how fervent his prayers,—how heavenly his conversation, none can tell but those who have known him best. He drank deeply into the mind of the Saviour,—he lived in habitual fellowship with holy things,—his affections were above, 'he walked with God.' It was this genuine and pervading piety that imparted to his preaching so rich an unction, and so sweet a savor—that enabled him to dwell with such felicity on the experience, the hopes, and the joys of the Christian—

that led him to sacrifice the abstruse, the critical, the ingenious to the plain and the useful,—to forego every other consideration for the purpose of exhibiting clearly the essential doctrines of the gospel, and of pressing on the consciences of men its important virtues. The glories of the Person and work of Christ,—the wonders of redemption—the mysteries of providence—the prospects of the church as described through the vista of prophecy, were the themes on which he delighted to expatiate. These subjects called up his warmest emotions, and secured his liveliest efforts. In a sermon I once heard him preach, after giving an eloquent description of the triumphs of the gospel and the happiness of the latter-day glory—he paused, and said with much feeling and powerful impression,—‘If God spare me to witness the dawn of that bright and glorious era I think I shall be able to say with good old Simeon, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.’ His piety was the secret of that self-denial, that unwearied diligence, that disinterested labor by which he devoted himself to the work of the Lord, and exhausted in the cause of truth the powers of a strong constitution, before advanced age had commenced its ravages. In a word, religion threw its charm over his entire character, and rendered him emphatically the *man of God*.

“Mr. Vint was a man of a public spirit. Well read in history, and well acquainted with the state of the world, he took a lively interest in the events and changes that were passing on its theatre, and regarded them all as connected with the fulfilment of the predictions of holy writ, and the moral renovation of the human race. To that grand consummation he bent all the energies of his life. Strongly attached to the faith and order of the Congregational body, he laboured to promote its interests by strengthening weak churches and forming others in destitute places. Towards missions to the heathen, with his zeal and his views on the unfulfilled prophecies of scripture, he could never be indifferent,—he rejoiced in the success of all those noble institutions which are established for the spread of the gospel abroad,—but he considered it equally the duty of the disciples of Christ to cultivate the barren spots of our native country,—and while others were laboring in the foreign department, he deemed *home* the appropriate sphere of his operation. With the progress of Independence in the Northern counties of England during the period of his public life, his name and efforts have been intimately associated, and will, in ages yet to come, stand high in the records of that portion of its history. He pursued his self-denying and laborious career till

disease laid him prostrate. When his medical attendant advised him, on one occasion, to spare himself—he replied in a very characteristic manner—‘No, if God permit, I will die in my harness.’—His resolve was virtually fulfilled—he *fell* in his harness: it was as when a Standard Bearer falleth! His subsequent sufferings were intense and protracted, deeply afflictive to his family and demanding in all devout submission to the sovereign will of him whose ways are in the whirlwind, and his footsteps in the great deep. But strength was given him according to his day, and having sustained the fiery trial with patience and courage, the spirit was dismissed to receive the approving plaudit of his Lord, ‘Well done, good and faithful servant.’”

The Rev. Joseph Wadsworth, of Clitheroe, entitled his sermon—“Reflections on Mortality and the State of the Dead,” taking for his text Zech. i. 5. The following is the dedication:—

“To the Widow of the late Rev. William Vint. Madam, To you I beg leave respectfully to inscribe the following discourse, as a memorial, though unworthy and imperfect, of your late honoured husband, whom I venerated while living, and regret when dead. Never can I forget the pleasure and advantage I have enjoyed under your roof, not only during the period of my studies for the ministry, but often also in later days, when the kindest hospitality, the sincerest benevolence, and the most friendly converse, have made me feel, not as a stranger, but as one at home. That you may live in comfort, blessed with the favour of heaven, and at length join your departed husband in a happier world—and that your whole family, for whom I cannot but entertain a peculiar regard, may be prospered in this life, and crowned with immortal glory in the next, is the desire and prayer of, Madam, your sincere friend, the Author.”

We extract as follows from the sermon:—

“These observations naturally lead our thoughts to that interesting spot, where our late venerable Friend, whose decease has occasioned the present discourse, so long performed the most valuable services to the cause of religion. His labours were indefatigable, his usefulness was great; yet, like other men, not excepting the wisest and the best, he has submitted to the law of mortality, and quitted the stage of life. But while we mournfully think of the removal of one who was so eminent and useful in his day, should we not contemplate, with admiration and gratitude, the provident care and goodness of God, by whom others have been seasonably qualified and disposed to undertake the arduous duties, which our departed

friend could no longer perform ? Within the walls of that sanctuary, where his voice was so often heard with gladness, the truths of the everlasting gospel are still proclaimed with energy and effect ; and in that noble institution, which grew up and flourished under his fostering care, and where his talents and acquisitions were so long employed in training young disciples for the sacred ministry, his place is already supplied by men whose abilities, attainments, and character, as we have reason to believe, render them worthy of the office they sustain.

. . . . After a series of paralytic attacks, ultimately producing extreme debility and protracted suffering, he resigned his spirit into the hands of his Redeemer, on Thursday, March 13, 1834, in the sixty-sixth year of his age ; and his remains were interred in the chapel where he had exercised his ministry. He left a widow to mourn his loss, with six sons and two daughters.

“ This outline, brief and imperfect as it is, of the biography of our departed friend, may be interesting to those who knew and loved him. If my limits would allow of an attempt to supply its deficiencies, the requisite materials are extremely scanty ; for scarcely any records of his personal history have been found among his papers, and the uniform tenor of his life furnished little variety of incidents. In attempting, however, to delineate his character, a few additional particulars may be introduced, serving in some measure to illustrate and amplify the preceding account.

“ First—We shall consider him as a *man*. The character of his mind, if my conception of him, is just, corresponded with his personal appearance, in which a manly, noble, majestic figure, was combined with an air and manner peculiarly unassuming and unobtrusive. In soundness and vigour of intellect, in solidity of useful learning, in compass and variety of knowledge, in rectitude of principle and conduct, it may without hesitation be affirmed that he had very few equals. Though capable of strong and vivid conceptions, he undoubtedly possessed more sober judgment than creative imagination. His eminence as a classical scholar has been amply attested ; but perhaps his ability and attainments as a mathematician are not so extensively known. There is reason to believe, that had he fully devoted himself to the study of the abstract sciences, he could have given the most unequivocal proof of superior intellectual capabilities. [Mr. Vint’s acquirements were very much concealed by modesty and diffidence. Wanting confidence in his own resources, and shrinking from everything like ostentation, he had not perhaps all that facility and unreservedness of communication which might have been desired.

Few of those who drew most abundantly from his intellectual store, were fully acquainted with its amplitude; while they were supplied by the gently flowing streams, they were scarcely aware of the depth of the fountain. Through the earlier period of his life, and indeed as long as he had any leisure for self-improvement, his application to study was intense and unwearied.] Besides having a competent knowledge of natural philosophy, he was sufficiently acquainted with that of the human mind, though not accustomed to deal very largely in metaphysical subtleties. In regard to his merits as a sound theologian, no testimony can be here required. His reading was extensive; his habits were those of patient research and persevering application; and he was distinguished, not so much by fertility of genius, or extraordinary quickness in his mental operations, as by a sober and determinate, yet liberal mode of thinking. He did not hastily form his opinions, but examined a subject deliberately, proceeded on what appeared to be solid ground, and judged according to indubitable facts and principles. When he had thus decided, he could not be easily shaken, or moved from his position. Not that he was inclined to dogmatise, or to obtrude his peculiar sentiments; nor would he ever speak confidently on doubtful questions, or express himself prematurely on points which he had not thoroughly investigated. Scarcely could any one, indeed, be more modest, more unpretending. But then, as a man of intelligence and thought, he had his convictions and settled belief, which if there was occasion to defend them, he maintained with remarkable honesty, firmness, and decision. His lucid statements, and cogent arguments, advanced in a simple, inartificial manner, and reiterated, if necessary, in a calm but decisive tone, would make an opponent sensible that further opposition were vain, and that to propose objections or puzzling questions would be like attacking leviathan with darts of straw. He had a kind of natural timidity or diffidence, but this was counterbalanced by a high degree of moral courage, and more than ordinary strength of resolution. Decision was a marked feature in his character. For the most part, indeed, his plans and purposes being as quietly executed as they were deliberately formed, he was seen, like the planets in their courses, steadily pursuing 'the noiseless tenor of his way.' But when he happened to encounter opposition, his inflexibility became more or less strikingly manifest; and though in general it was identified with undeviating rectitude, it undoubtedly, on some occasions, appeared too unyielding. So determined a spirit, however, has seldom been combined, in a frail

and defectible mortal, with so much that was gentle and unoffending, lovely and of good report. He had large and liberal views ; his temper was generally mild, his disposition most truly benevolent ; and of all his eminent qualities, none was more distinguishing or more prominent than a noble generosity. As to his manners, he was unobtrusive, respectful, and kind, showing a dignified condescension to inferiors, and a considerate regard for the comfort of all. He well knew how to appreciate and encourage unpretending excellence and modest worth ; but pedantry and vain conceit, if they attempted to make a display in his presence, were not likely to be gratified or elated by his flatteries. Nothing could be more effective, or more keenly mortifying, than the calm manner in which, when he deemed it proper, he could put them to confusion, by one or two brief interrogatories and suggestions. In his judgment of characters, however, he was commonly very candid and charitable ; and where he believed there was sincerity, he could kindly bear with weakness, infirmities, or occasional inadvertencies ; yet none could be farther from tolerating base and unprincipled actions, especially where better conduct had been expected. After the preceding representations, it can scarcely be necessary to state that he was a kind master, a faithful husband, and an affectionate parent. In short, to give a general notion of him in few words, the feeling which his personal appearance, and the display of his mental and moral qualities, were eminently calculated to produce, was that of *veneration*.

“Secondly—we shall contemplate his character as a *christian*. I have already intimated that the time and manner of his conversion cannot now be ascertained. . . . During the former part of his christian life and ministry, it is known that he occasionally devoted whole days to fasting and prayer ; a practice which was common with the best men in ages past, and conducive to their eminent seriousness and devotion. The piety of our revered friend, however, was very remote from being ostentatious. So far as my knowledge of him extends, he was very seldom heard to mention his own religious feelings. There was no appearance of studied concealment, but a humble and modest reserve ; and while he made no pretensions to sanctity, the sincerity of his heart was manifested by the most unquestionable evidence. Undoubtedly, like other good men, he had his failings and imperfections, which occasionally appeared to cast a partial shade over the mild lustre of his christian virtues. Though generally meek, lowly, gentle, patient, benevolent, and charitable, yet strong provocation might, in some particular

instances, disturb the equanimity of his temper, and produce indications of a spirit sternly indignant. Few persons, however, have exhibited a character more transparent and unblemished, or pursued a course of virtuous activity more uniform and steady. An atmosphere of moral goodness surrounded him; his preaching, his prayers, his counsels, his conversation, his general demeanour, exhibited the most sincere and unaffected piety. In short, whatever were his qualities as a man, he was chiefly to be admired for his integrity as a christian, and his habitual devotedness to the service of God, the advancement of whose kingdom and glory was the object of his highest aim, and to whom all his talents and acquisitions were cheerfully consecrated. He would gladly have been active and useful to his dying hour; but it pleased the Divine Being to determine, for wise though inscrutable purposes, that his last days should be embittered with sorrow, and that he should descend to the grave under the pressure of severe affliction.

“Thirdly—Let us next take a view of his qualifications as a *minister*. Of the manner in which he discharged pastoral duties during the early part of his ministry, when he had more leisure for them than afterwards, I am not prepared to speak particularly. However, the fact is unquestionable, that the divine blessing accompanied his labours, and rendered them efficient. I have been informed, that much interest was at first excited by his youthful appearance; while the evangelical tenor of his discourses, and the earnest manner in which he delivered them, awakened the serious attention of his auditors. . . . The students under his care were expected to supply [in Idle] his lack of service, by visiting the sick, attending prayer-meetings, and delivering weekly addresses. And indeed, it may be reasonably supposed, that his early and continued devotion to the arduous undertaking referred to, [collegiate work,] prevented him from cultivating to the utmost his preaching talents, and from appearing to the greatest advantage as a public speaker. Intimately as the offices of preacher and theological tutor may seem to be related, perhaps few individuals have been found capable of excelling in both. Constant application and almost exclusive devotedness seem necessary to perfection even in the sacred art of pulpit eloquence; and as he could not, while so much occupied in other pursuits, give himself fully to the peculiar studies and exercises of the ministry, it was not to be expected he should rise to that eminence in it which he might otherwise have attained. Yet even as a preacher he was far above mediocrity; both his stated and occasional ministrations

were highly and deservedly esteemed. As to his manner, if it could not be deemed a perfect model, it was at least natural and unaffected. He had a fine, powerful voice, but its tones were rather too monotonous. This defect, however, was in a great measure compensated, not only by the grandeur of his themes, but by his animation and force. After speaking somewhat slowly and hesitatingly in the beginning of a discourse, and also in opening the several divisions of it, he would rise to a high degree of majesty and power of address, uttering noble sentiments and conceptions in a bold, fervid, energetic strain. But the most important qualities of his preaching were, perspicuity, faithfulness, soundness of doctrine, and the right dividing of the word of truth, which distinguished him as a workman who needed not to be ashamed. His discourses were richly evangelical: and though he faithfully described the state of fallen man, and pronounced the awful doom of the impenitent, and searched the conscience of the insincere; yet his chief delight was to expatiate on the privileges of believers, and to animate their hope by vividly representing the glory which awaits them. The future prospects of the church on earth also, filled his soul with sublime conceptions, and excited in his bosom a holy ardour of desire and confidence of expectation. [I believe it was suspected by some, that Mr. Vint had scarcely sufficient zeal and cordiality in the Missionary cause. But this suspicion, if it did exist, was founded on mistake. He was very far from wishing *less* to be done for the support of *foreign* missions; but he thought more should be done for the support of *home* missions. He judged that the churches in York would give better proof of the purity and sincerity of their zeal for the universal diffusion of evangelical truth, if they would increase their liberality to the funds necessary for propagating the gospel in their own county. And he was right. Mr. Vint was a true christian patriot and philanthropist. And here I will take occasion to state, that he took a lively interest in political affairs, both at home and abroad. He attentively marked their progress, with an eye to the overruling providence of God, and to the fulfilment of scripture prophecy. With regard to the political changes in our own country, he observed them with strong patriotic feelings: he had an ardent attachment to civil and religious liberty, and viewed with satisfaction every measure of government that legitimately tended to its increase and security. Of course, he was a staunch friend to reform. The last journey he took, to any considerable distance from home, was to give his vote to Lord Morpeth, as a liberal candidate for the legislative representation of the county.]

The cordial attachment of his flock, with whom he stood connected as their pastor [nearly] forty years, continued uninterrupted until he found it necessary to resign his charge, though he had long been unable to hold much intercourse with them, except in the public worship of the sanctuary and at the sacramental feast. And no doubt many, at the glorious day of recompence, will hail him with joy as their spiritual father, or as the instrument of promoting their growth in piety, and their advancement in the way to the heavenly mansions.

"Fourthly—It will be proper to take notice of his labours as an *author*. In his compositions there is no affectation of ornament, or of polished elegance; but his style is generally free, perspicuous, adapted to his subject, and agreeable to the taste of the intelligent reader.

"Fifthly—To complete this brief sketch, we must now consider him as a *tutor*. His qualifications for this high and important office appear to have been early discovered and appreciated." Mr. Vint was greatly revered and loved by his students. His behaviour was dignified, but not austere; he was neither too familiar on the one hand, nor in any degree repulsive on the other. Though his presence always commanded respect, yet there was no feeling of a disagreeable nature, such as prompted a wish for the absence of its object. We paid a willing deference to his superiority, and had a reverence of him which restrained us from every improper freedom; but at the same time, we regarded him as a parent rather than feared him as a master, and felt that we could trust him as a kind, faithful, indulgent friend, who was ready to assist and encourage us, to bear with our involuntary defects, to solve our doubts and difficulties, and to promote our welfare and success. As you may reasonably suppose, it was deemed no trifling matter to incur his displeasure, nor could we help being awed by his gentlest rebuke. On the contrary, next to the testimony of conscience, and the smile of our heavenly Father, nothing could gratify us so highly as the tokens of our tutor's approbation and esteem. Well knowing the character and qualifications of those under his care, he exercised a wise discrimination in sending suitable candidates to destitute congregations, and thus introducing them to places where they were likely to prove acceptable, and ultimately to become resident, useful ministers. He made himself acquainted with the state of those religious interests that were more or less dependent on the academy; and great deference being generally paid to his judgment, it is not easy to say how far the effects of his influence and counsel extended, in securing the comfortable set-

tlement of his students. If they were worthy, he acted towards them as a father, and showed an affectionate solicitude for their welfare and success, both before and after the termination of their academical course. But at length it became apparent that the best of his days were past: for at least five years before his decease, he gradually sunk under growing infirmities, and both his bodily and mental powers were more and more impaired, until he was compelled to desist from active service, and thenceforth existed only as a helpless sufferer. As long as he was able, he laboured indefatigably. His undertakings were indeed too great and extensive even for his own extraordinary energies. I believe that for several years he allowed himself no more than four or five hours each night for repose. We cannot wonder, therefore, that his naturally strong constitution was so soon enfeebled by disease; indeed, had he not possessed uncommon vigour, his health must have declined at a much earlier period. Nor is it to be concealed, that after being considerably debilitated, and becoming the subject of a morbid susceptibility, untoward circumstances so affected and disturbed his mind, as undoubtedly to accelerate the progress of his disorder towards its fatal termination. Those who were trained up to the ministry under his care, cannot but oft remember, with mingled emotion, their venerable instructor and faithful friend. O man of God! thy labour is finished; thy sufferings are over; thy soul is at rest."

Devout men, we are told, carried him to his grave near the pulpit of the old Upper Chapel, and made great lamentation over him. The present senior deacon, in a sermon preached at the Upper Chapel, thus referred to Mr. Vint:

"You may remember a David whose head was silvered over with the snows of age, grave in countenance, dignified in person, venerable in appearance, and of commanding mien. He lifted up his voice like a trumpet, and its tones were shrill and clear as the clarion's note. His discourses on the general and particular dealings of Providence with man, and more especially the Jew, were more transparent than a prophet's prediction; because the whole of scripture lay before him."

A mural monument in the present Chapel bears the following inscription:

"In Memory of
The Reverend William Vint,
Forty four years pastor of the Church
And Congregation assembling in this place:
President of Airedale College

From its commencement in 1800

until the time of his decease.

Born November 1st, 1768,

Died March 13th, 1834.

Beloved and honored servant of thy Lord, farewell !

Long shall friendship haunt thy grave—

Affection recall thy worth—

Zeal emulate thy pattern—

Religion enshrine thy memory !

Erected by ministers educated in the Institution while at Idle,

as a feeble testimony of their esteem for his character,

their admiration of his piety and talents,

and their gratitude for his paternal

and unvarying solicitude for their welfare.”

In the graveyard a beautiful monument has been erected over his remains, since the rebuilding of the Chapel. As before stated, the grave was within the old building.

“Beneath this Memorial Pillar are interred

the remains of the Revd. William Vint.

He was born Novr. 1st, 1768, at High Thurnton, Northumberland.

For 44 years was the faithful Pastor of the Church

and Congregation assembling in Upper Chapel, Idle,

and the President of Airedale College from its com-

menicement in 1800, till its removal to Undercliffe.

He departed this life March 13th, 1834, aged 65 years.

Most self devoting, he lived not for himself.

Also of Sarah, wife of the above William Vint,

who died Novr. 5th, 1855, aged 83 years.”

Mrs. Vint was a member of the old family of Sharp, of Idle.

Another tablet records :

“In Memory of

Alice, daughter of William and Sarah Vint.

Born January 4th, 1797,

Died January 29th, 1799.

Also of Mary, daughter of the above William

and Sarah Vint. Born July 20th, 1798,

Died April 26th, 1811.

Also of Thomas, son of the above William

and Sarah Vint. Born Oct. 2nd, 1806,

Died March 31st, 1817.

Also of William, son of the above

William and Sarah Vint,

16 years Pastor of the Independent Church,

St. Helens, Lancashire.

Born July 29th, 1802,

Died January 19th, 1842.”

The REV. JOSEPH STRINGER was chosen co-pastor in January, 1829, entered on his duties the following July, but was not ordained till August 11th, 1830. We are fortunate in having to hand a

manuscript memoir of Mr. Stringer (written twenty-seven years ago), by our esteemed deacon, Benjamin Rycroft, Esq., of which the following is a complete copy :

"All the intimates of the subject of this notice are aware that he was seldom accustomed either to write or say anything of an autobiographical nature. Such was his shrinking modesty and excessive reserve, in reference to himself, that had he been acquainted with the present posthumous attempt to rescue his name from oblivious forgetfulness, in all probability the ban of prohibition would have been placed upon it. But as the favouritism of self is not alike prominently conspicuous in all, those generally, perhaps, in whom its development was scarcely discernible, may be viewed as the most worthy class of character for panegyric and encomium. Be it so, or be it not, it would be considered nothing less than a biographical homicide not to give a passing portraiture of such a public and popular person, as the Revd. Joseph Stringer, in the West Riding of Yorkshire.

"Joseph Stringer was born at Seacroft Hill-top, near Leeds, in the month of March, in the year 1801. He was the third son of Benjamin Stringer and Martha Greenwood, who had also two other children that died in infancy. Both his parents were Wesleyan Methodists, and were brought to 'a knowledge of the truth' when very young. His father mourned for many months in penitence and prayer, before he was enabled 'to rejoice in the Lord, and to joy in the God of his salvation.' After he enjoyed a sense of his acceptance with God, he 'lived a life of faith on the Son of God'—'adorned the doctrines of God his Saviour'—shewed an example worthy of imitation to his family—and 'brought them up in the nurture and admonition of the Lord'—insomuch that his son Joseph has frequently remarked, that 'if ever father did his duty to his children, his father did.' His mother also was pre-eminently distinguished for piety of deportment, and exemplariness of walk and conversation, so that when called to experience 'a great trial of affliction' in her last days, she was wonderfully supported by religion, and in 'patience possessed her soul.' And when her three sons were summoned at the midnight hour to witness her triumphant departure from earth to heaven, she 'sang praises' like Paul and Silas; and like her Saviour before 'he gave up the ghost,' she 'cried with a loud voice,' and shouted 'Glory, glory, glory!' a few minutes prior to her dissolution. A child of such pious, though poor parents, was highly privileged. Accordingly, in earliest childhood Joseph was taught to read the Bible. He

soon became enamoured with sacred narrative. Joseph and his brethren—Gideon and his army—Daniel and the three Hebrew children—were the subjects of his frequent, favourite, and familiar study. He often sat by his father when at work, read the scriptures *viva voce*, and like the child Jesus, ‘asked him questions.’ His love of learning prompted his father—though scarcely able—to send him for a short time to the village school. During the day he made pleasing progress in writing and arithmetic, and in the evening at home, calculations with chalk on the hearthstone, ensured further advancement. When he had acquired a little knowledge of the simpler sort, he began to assist his father in his trade of tailor, and spent his leisure hours in reading and studying books that came into his possession either by gift or loan. He was very fond of music, both vocal and instrumental; consequently he occupied part of his time in obtaining a practical knowledge of that accomplished art. As he had a good bass voice, he exercised his vocal powers in gaining a slight acquaintance with note, tune, and time in singing; and in playing he acquired considerable facility in fingering the violoncello; and such was his performance on that instrument, that he became the stated player on Sabbath days at the Wesleyan chapel. Having received instruction at the Sunday school established there, he took a lively interest in its prosperity; and in grateful return, when competent, he began to teach; and only a month or two before his death, he preached the anniversary sermon in the evening, on which occasion he took a Bible out of his pocket, held it up in his hand, and told the people that he had received it in that school—that he had had it four times bound, the last very expensively—that he valued it more than all his other mementoes of respect, of which he had several—that in it he had marked the texts, and out of it made more than two thousand sermons—and that it had been his constant companion through life, and should be to his dying day. It fell out unto him even as he had said.—After his mother’s death, he exhibited more solidity of manner, more sobriety of demeanour, more regularity of attendance at the prayer meetings, more solicitude about spiritual things, and a more marked attention to the Methodist ministry. About this time a wealthy cousin promised him a good education, on the condition of his uncle Gordon finding him board and lodging at Leeds; which promise was for a period unfulfilled, chiefly through thoughtlessness on the part of the fitful relative. The Revd. Wm. Hiley Bathurst, M.A., Rector of Barwick-in-Elmet, in visiting his parishioners, noticed him; and offered him his patronage, also, in the

obtainment of a University training, if he would ultimately decide to become a clergyman of the Episcopal Church; but he conscientiously declined. Soon after his cousin performed his engagement, and sent him to Mr. Sigton's seminary, where his requirements were in proportion to his opportunities of acquisition. Afterwards he engaged with Mr. Hiley to teach in his Academy, in part, for being taught. Thus he received a respectable education in little time, and at little cost.

“During his residence in Leeds—which was between three and four years—he had the privilege of attending pretty frequently the ministry of the Revd., now Dr., Hamilton, and that of the Revd. E. Parsons—when he began to obtain clearer views of his state as a sinner in the sight of God. But yet it is true, that at this time, though he heard the plan of salvation distinctly explained, he was even endeavouring to work out a righteousness of his own. When he had offended God, he was anxious to recommend himself to Him by his penitence and prayers, and vain resolutions of amendment for the future. There was indeed some reference to Christ in all this, but he thought he must do what he could towards meriting his own salvation, and then depend upon Christ to make out the rest. It is needless to mention, while in this state he could obtain no substantial peace of mind. By hearing the Gospel he became gradually more and more impressed with a sense of his own guilt and unworthiness before a holy God; for every fresh discovery of this kind filled him with greater uneasiness, and made him more and more concerned to know ‘what he must do to be saved.’ This was his state of mind when he left Leeds, and became a resident in the house of the Revd., now Dr., Adam Thompson, of Coldstream. It was while there that he was led to see himself as completely ruined; it was there that he first felt fully convinced of his utter inability to do anything for himself; it was there that all his own righteousness appeared to him as worse than ‘filthy rags;’ and it was there that he first felt aright that though his life had been all along outwardly moral, that yet his ‘heart had been deceitful above all things and desperately wicked.’ He felt that he had richly deserved the infliction of punishment; and it was then that he saw in Jesus Christ the Saviour that was suited for him. Then he was enabled to renounce self, and to place all his hope in Christ alone. Feeling his undone condition he resolved that if he did perish, it should be pleading the merits of Jesus Christ as the only ground of his acceptance with God. Then he obtained true peace of mind, which he had never felt before. He felt assured that

he was building on a firm foundation. This was the ground of his hope—‘He is able to save them to the uttermost that come unto God by Him; and he that cometh unto Him He will in no wise cast out.’ To this experimental knowledge of the Truth, he was brought partly by reading that excellent work of Hervey, ‘Herron and Aspasio’—partly by the enlightened and evangelical ministry of Dr. Thompson—but principally by carefully perusing the New Testament, which is indeed ‘able to make wise unto salvation.’ After he had thus reason to hope that he had tasted the Saviour’s love, he felt it his duty to make a public profession of his attachment to the Saviour by complying with that requisition—‘do this in remembrance of me;’ and by uniting himself to the people of God. From conscientious motives which need not now be stated, he could not sit down at the ordinance of the Presbyterian Church under the pastoral care of Dr. Thompson, and there was no Independent Church within forty miles of that place: he was therefore obliged to wait till he went to reside in Edinburgh; when, after giving an account of the dealings of God with him to the Church, he was admitted a member, and entered into Christian communion in that city. From that time he had many enjoyments; but his comfort was uniformly just in proportion to the strength of his reliance on the finished work of his Lord and Saviour Jesus Christ.

“From Coldstream, Edinburgh—having attended the University classes for several sessions—he was recommended to Airedale College, then at Idle, which had that great and good man, the Revd. William Vint, S.T.P., for its dignified President and accomplished Tutor. His removal to that Institution was on the 25th Nov., 1824. His collegiate studies were pursued with such success, that his scholastic and classical attainments reached a superior standard; although it is not pretended that he was deeply versed and profoundly skilled in all the niceties of language, in all the peculiarities of idiom, and in all the distinguishments of style. He preached his first sermon in Dr. Hamilton’s pulpit, Albion Street, Leeds, January 13th, 1825. He received an invitation to the co-pastorate with Professor Vint, in January, 1829, and his ordination took place the subsequent August. At the decease of his revered and venerable Tutor, in 1834, he succeeded to the entire pastoral charge. Shortly after his settlement at Idle, he took for his affectionate partner Miss Vint, who died in 1837, leaving one son, now an orphan, to providential protection and surrounding sympathy.

“In early life having been accustomed to tuition, he had imbibed

an ardent attachment to young people, and possessed an eminent aptitude for communicating instruction to them. Such was the pleasantness of his manner and the fascination of his method in the impartation of knowledge, that many of his pupils have frequently been heard to say—‘they had rather go to class than to a feast.’ He was scarcely ever known to be late or absent at the appointed hour for meeting his classes, however multiplied his engagements, onerous his duties, distant his journeys, fatigued and indisposed his person. He was inconsiderate in his expenditure of time, talent, and money for the advantage of his scholars. Quickness of apprehension and correctness of reply, in the younger boys and girls, were often rewarded by a present from his purse; and regularity of attendance, and proficiency in learning, in the elder, by the presentation of Bibles, Testaments, and other books. When his classes had gone through the ‘Acts of the Apostles,’ he propounded and printed a long series of questions on the same Book, for the purpose of edifying rehearsal, and of making abiding impression of Truth previously taught. While teaching lessons on the ‘Epistle to the Hebrews,’ in conjunction with his female class and other indispensable aid, he constructed a Tabernacle after the original pattern, in shape, colour, figure, and furniture; but of course, of less dimension and comparative proportion. As soon as it was finished and ready for inspection, he wrote and read two lectures, explanatory and illustrative of this Divine symbol of the residence and presence of the Eternal God. Subsequently he purchased at his own expense, a plaster ‘Model of Modern Jerusalem;’ and as a suitable accompaniment, ‘Bartlett’s Plates and Illustrations,’—most graphically descriptive of the Holy City. O! what exquisitely intense delight he felt in pointing out with cane in hand the most remarkable spots—with their attendant associations—of that ever-memorable and sacred place! And in addition to this, he taught a female writing-class two nights in the week, ever since the recent movement on Education occasioned by the introduction of Sir James Graham’s Bill to Parliament. How much good he did in this extra sphere of ministerial exertion ‘the day shall declare it’!

“Mr. Stringer loved to propagate Truth from the pulpit, as well as from the chair: he liked to preach as much as teach. Though the period of his ministerial career was comparatively short in duration—scarcely extending to a quarter of a century—yet his labours in this department of duty were truly abundant. The number of his unoccupied Sabbaths, during the whole of his ministry, was extremely few. As his bodily stamina was far above the

ordinary standard, and bade fair for length of life, he was seldom absent from his post; but it was prodigally tested and injudiciously tasked, in opposition to reiterated caution, foreboding apprehension, and predictive warning; therefore the lamentable consequence is, that the pulpit has lost its preacher and the chair its teacher. Through the abounding mercy of a sustaining God, however, he was enabled to put forth many exertions for instrumentally securing the conversion of sinners and the edification of saints. While a student at Idle, he travelled thousands of miles on foot to preach in the towns and villages of Yorkshire; and when he became the stated minister there, he travelled thousands more to 'hold forth the Word of Life' to his perishing fellow men. What thousands of sweat-drops have stood on his forehead and trickled down his cheeks! What lavishness of health, expenditure of strength, and exhaustion of voice, have been witnessed by the numerous audiences whom he has addressed! What faithful and evangelic sermons has he delivered here and there, at home and abroad, to listening assemblies who hung in silent admiration and absorbed attention on his lips, when in some of his accustomed flights of rapturous earnestness, he laboured with all his 'might and main,' to be instrumental in arousing, alarming, convincing, and converting sinful man! To the stubborn, rebellious, and obstinate unbeliever he became like 'Boanerges, a son of thunder;' but to the mourning penitent and troubled Christian, he was like 'Barnabas, a son of consolation.' The perfections of God—the fall of man—redemption by Christ—the love of God—the ability and willingness of Christ to save the vilest of the vile—were his favourite topics and darling themes. O! how he loved to expatiate with delightful constancy on the Redeemer's excellencies and lovely attributes! On this subject he never tired; and in some of his best efforts, when he put forth all his strength of mind, matter, and manner, he was seldom surpassed. His beaming eye was often bathed with the tear of suffusing tenderness at the thought of the Saviour's transcendent worth. He would sooner weep when he saw a careless sinner despise the wondrous worthiness of Christ, than at almost any other thing, exclusive of natural sympathy. His preaching was distinguished by so much compassionate regard and pitying disinterestedness for the spiritual welfare and future happiness of those who heard him, as to leave a favourable impression on the heart. It was rarely altogether fruitless and of none effect, like the frothy surge of the ocean billow dashing against a sea-fowl's feathery wing. Being emphatically a man of the people, he was accordingly very popular

within a circumscribed range, and was called to preach more anniversary sermons for different denominations within the circumference of that circle, than any other man of the same age and standing in the ministry. His strength of voice, animatedness of delivery, earnestness of manner, and evangelical sentiment, commanded unnumbered applications for his occasional services, many of which, from a sense of duty, he was reluctantly but absolutely necessitated to decline. His praise was in all the neighbouring Dissenting Churches; and what he did for the glory of God and the salvation of man, their records alone must testify in this world. Several Churches and Congregations estimated his character and talents so highly that they did not hesitate to invite him to take 'the oversight of them in the Lord;' and some of them greatly exceeded his own in number, wealth, respectability, and influence: but in every instance he did not wait a moment to refuse compliance. He many times said that he loved the very stones of his adopted village, and therefore he was 'content to dwell among his own people,' like the ancient Shunem-itess.

"The talents of Mr. Stringer for public business—especially when conjoined with his amiableness, industry, punctuality and devotedness—were above mediocrity. The due appreciation of these features of fitness for secretarial labour, led his brethren and contemporaries to honour him, by selecting and appointing him secretary to Airedale College, and also of the Bradford district of the Home Missionary Society. The unwearied attention and indefatigable zeal manifested by him in the gratuitous performance of his work, in these two prominent departments of Christian effort, won for him worthy words, and got for him more than golden gain. To the tutors, students, and constituents of the one institution, and to the committees, subscribers, and stipendiaries of the other, he gave unmingled satisfaction in the discharge of devolving, though double, duty. And at his lamented death, both the Society and the College recorded in their minutes, and deposited in their archives, memoranda expressive of his intrinsic worth, regret at his loss, sympathy with his bereaved church, submission to Divine dealing, and resignation to the will and providence of God.

"In addition to the performance of ministerial, tuitiōnal, and secretarial duties, he was ever first and foremost to enter into any and every philanthropic enterprize proposed in the locality of his more immediate labour. Plans and projects for the mitigation of distress, the alleviation of wretchedness, the circulation of the Bible, and the

promotion of other benevolent objects, found in him an active supporter and steady patron. His coadjutors in doing good have often been gratified by his readiness of co-operation, and sometimes startled by his munificence of proposal, for the accomplishment of some desired end. With politics generally he did not meddle much, although when governmental measures were at any time being adopted, involving an obvious infringement of even the least important principle of Non-conformity, he would perseveringly struggle in opposition. If he was not a platform politician, yet he was the uncompromising advocate of moral, civil, and religious liberty throughout the world. Those measures which had for their grand design the moral and spiritual elevation of his countrymen, had his especial favour, absorbed most of his attention, and possessed a charm for the enlistment of his best endeavours. The raising of an interest, the building of a chapel, and the organization of an Independent Church at Benton Park, Rawdon,—in connection with the liberality and zeal of his intimate friend, Henry Forbes, Esq., of Summer Hill,—deserve a permanent record in the memorials of Dissent, for the information of succeeding generations. Mr. Scales and other reverend brethren did much; but in preaching the Gospel, visiting candidates for communion, and soliciting subscriptions towards erection, Mr. Stringer ‘laboured more abundantly than they all.’

“There can be little doubt that Mr. Stringer injured his general good health by supplying ‘the lack of service’ of congregations in the West Riding, combined with an indiscreet exposure of himself to atmospheric influence, on his almost invariable return home the same evening. A year or two before his last affliction, he had an enlargement and elongation of the uvula; and on taking cold, ever afterwards, seemed to have a predisposition to an affection of the throat. His surgical and medical attendants supposed the disease which caused his death to lie entirely in the organs of speech; but as their professional skill was unexpectedly baffled, in all probability there was unsoundness of lung besides. He was constantly cheered by the buoyant hope of ultimate recovery, although the thought would no doubt occasionally steal stealthily across the mind, that perchance it might not be. He became suddenly worse early in the morning of the 20th of December, 1847, and departed after a few hours’ severe suffering, between seven and eight o’clock a.m., in the forty-seventh year of his age.

“As the writer of the preceding lines was the only individual unconnected with the family who witnessed the dying scene, it may

naturally be expected that something should be said concerning it. It is so vividly impressed upon my memory that I shall never forget it as long as I live. It has passed and repassed before my mental vision so frequently, both in publicity and solitude, that I think I can give as graphic a description of it as the present obituary may require.—About four o'clock in the morning of the above-mentioned day, I was awoke from sleep by a messenger at the door. When asked what was the matter, and what he wanted, he communicated the startling intelligence that Mr. Stringer was supposed to be dying, having been speechless for a considerable while. I was so stunned and shocked with the sudden, unexpected, and gloomy tidings that I could scarcely find my clothes, and consequently was longer than usual in dressing. However, as soon as circumstances permitted, I went, and as I walked the way in sad and sorrowful surprize towards the chamber of death, I met the messenger coming a second time. When I arrived at the house and home of my dying pastor, the first I found was his beloved son, weeping and I think wailing too, on the hearth of a lower room. Having warmed myself a little I walked up stairs, and when I reached the top, and stood in momentary doubt as to which room to go, I heard nothing but the ticking of the clock in the staircase, and the gurgling of the death-rattle in the dear sufferer's throat. With the exception of these, midnight stillness and solemn silence reigned around. I entered the chamber, and although two candles were placed at the opposite extremities of the room, still I fancied it was overspread with a shadow of sombre gloom. The dim embers of a small fire were burning in the grate, strikingly emblematical of ebbing and departing life. Nearly two sides of the walls were filled with books, in the perusal of whose pages many a pleasant and instructive hour had passed away. Two attendants were standing by the bed, one of whom was administering a weak cordial to moisten the parched lips of him whom I had gone to see. I approached the couch on which my pastor lay. He appeared perfectly calm and still, with the exception of a continued movement of his mouth, as though he was under the painful influence of a raging thirst. His eyes were brighter than usual, and his countenance was as florid as aforetime. But O! the quantity of sweat which issued from every pore of his exhausted frame, I cannot describe! Almost every moment it stood in drops upon his brow, ran down his cheeks, and trickled along the hairs of his head until the pillow was wet completely through, and every thread of his nightdress, not comparatively, not figuratively, but really, literally, and absolutely, saturated with

perspiration. As his head was turned a little from me, I leaned over him and said—‘You are very poorly this morning, sir.’ He spoke not, but glancing at me he extended his open hand and caught hold of mine. I said again—‘I hope you are comfortable in mind.’ He pressed my hand in token of assent. A third time, I said—‘I think, sir, you are going to leave us soon.’ He turned his head aside, but gave me no reply. I asked him if the doctor might be sent for, but he did not signify his acquiescence. A short time after this I thought him dying, for a convulsive trembling and spasmodic shaking seized him which moved the bed, and almost every muscle of the body seemed to contract and then relapse again. But I was mistaken. These attacks came on, I afterwards found, at intervals, ten minutes or a quarter of an hour between; but in the space of an hour and a half they almost entirely ceased. He now rallied a little, and took up the handkerchief which had been used, and wiped the sweat from his face and forehead himself; and then closing it in his hand he lifted up his arm and let it fall again, as I have often seen him do in common conversation. I said to him—‘I think, sir, you are somewhat better;’ and for the first time he spoke, and answered ‘Yes.’ Afterwards, he had his left hand laid over him, with the palm downwards, and struck the back of it twice in succession with the right, as he was frequently accustomed to do in company, when laying strong emphasis on any particular word. He continued easier for a considerable while, and I again said to him—‘You still continue a little better, sir;’ and he again replied ‘Yes.’ I asked him ‘if he knew me—if he had been sensible whilst he was speechless—and if he found religion supporting him then,’—to all of which enquiries he answered in the affirmative, and separately said to each question, ‘Yes.’ As his breathing was rather loud and difficult, I enquired of him ‘if he had any pain in his throat,’ but he said ‘No.’ On looking frequently and very intently towards the chamber door, it was thought he wanted his son William. When he came he said nothing to him. He got hold of William’s hand; and while William in the depth of his filial anguish laid his head upon his father’s damp and dying pillow, he affectionately squeezed it, and held it with lingering love within his own, until William was desired to go away. Being left alone with him for a few minutes, he looked at me very steadfastly: I spoke to him, saying, ‘Now, sir, have you anything in particular that you would like to say to me?’ He still gazed with fixedness of eye, as though in deepest thought, but instead of answering, he moved his head backwards and forwards upon the pillow. I was trying to

feel his pulse at another time, but instead of letting me he took my hand in his, and lifted it up so that the light of the candle might shine upon it: he minutely noticed my fingers just as a person would do in admiration: he rubbed his thumb once or twice on the back of them from the knuckles to the ends: and then he slightly jerked my arm, accompanied with a softened pressure of the hand, like an individual bidding a final adieu, and fond farewell. He now began to be more restless, and looked about—to one side—then to the other—and examined with his eyes the top of the bed as if there was something extraordinary to be seen. The gurgling in his throat continued—his pulse fluttered like a little child's—and his profuse sweating abated none at all. I supposed that fanning might give him some refreshment and relief: accordingly I asked him 'if I might fan him a little?' He faintly said, 'No;,' and falteringly added, 'If you will have the kindness to wipe me.' He said no more. While three of us were standing in a row looking at him, he raised his hands a little higher on his breast, his eyes began to close—the ruddiness of his complexion passed away like a summer's shade—then came three or four long-drawn sighs—and he was gone.

His languishing head was at rest,
Its thinking and aching were o'er;
The quiet immovable breast,
Was heav'd by affliction no more.'

"When Mr. Stringer's remains were 'laid out;,' wrapped in the winding-sheet and shrouded in the emblems of mortality, numbers of the villagers besides his own congregation, flocked to drop a tear upon them, and to obtain a last glimpse of this highly-respected servant of the Lord. On the day of his burial—the 24th of Decr., 1847—many ministers and several influential laymen of the district, assembled to pay their tribute of affection at his grave, and to mourn over him as a public loss. The funeral procession entered the Chapel about twelve o'clock, where a great number of sorrowing people had met long before the time. The pulpit, singers'-pew, organ, and front of the gallery, were all arrayed in the sable drapery of bereavement, and clothed in the gloomy symbols of death. On the numerous company being seated; the Revd. Joseph Fox, of Manchester, gave out a suitable hymn, and also engaged in prayer, after which the Revd. James Scott, of Cleckheaton, read a portion of Scripture, and then delivered a very thrilling and most pathetic oration. The fountains of grief were stirred, and tears fell fast. The chords of sympathy were touched, and vibrated with the audible sob and sigh. 'There was 'great lamentation.' The corpse was then removed to its final

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resting-place, where the Revd. J. Scott again gave expression to sentiments singularly appropriate for the occasion; and the Revd. Walter Scott, President of Airedale College, concluded the painful services by prayer. On the 16th of January, 1848, the Revd. William Hudswell, minister of Salem Chapel, Leeds, preached an excellent funeral sermon to an overflowing congregation, from the xxv chapter of the gospel according to Matthew, and the 23rd verse—‘Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.’”

The same writer, in the sermon (Is. xxix, 1,) quoted from a few pages previously in eulogium of Mr. Vint, says, “You remember David the stripling, with ruddy face, polished manners, and gentlemanly deportment. He preached the doctrines of the cross in all their freeness and fulness, whenever he ascended the pulpit, either in winter or summer, until the perspiration bestudded his forehead like beads and then trickled down his hair and cheeks. With rapturous earnestness he laboured with all his might to be the means of alarming, convincing, and converting sinners. Without anecdotal illustrations, he plainly and faithfully presented the truth in all its unadulterated purity, and made it bear with all the force he could command against all self-righteousness. Dissatisfied with language of his own, he abundantly quoted poetry to impress the hearer. Now the grave throws back the loud-toned echo of his expostulations from its silent vault; and will you still refuse to listen? ‘Woe to Ariel, to Ariel, the city where David dwelt!’”

I cannot forbear giving the following extracts from letters bearing testimony to Mr. Stringer’s character. They are doubly interesting when we consider the writers as well as the subject. I am sorry there is not room for full copies.

The celebrated Rev. Dr. Adam Thomson recommended Mr. Stringer to Mr. Vint:—

“Coldstream, 16th Novr., 1824.

“Revd. and Dear Sir,

“Though I have not the honour of being personally known to you, I feel myself imperiously called on to write a few lines in order to introduce to you my worthy young friend, Mr. Joseph Stringer. He was nearly twelve months in my house, and I had therefore the best opportunity of being acquainted with his principles, his temper, his attainments, and his conduct. Were I to give my report in the simple language of truth, it would have so much the

appearance of exaggeration as hardly to gain your credit. I can, however, assure you that I have seldom known any person so amiable, and certainly never knew any one so laborious in the pursuit of literature. He read or wrote incessantly, and I can have no doubt that the mainspring of his diligence was his genuine piety. I felt very anxious that Mr. Stringer should have remained in Scotland and become a minister of the Secession Church of Scotland, but he has come to a different determination; and I have no doubt, that under your care, he will become a very eminent minister of the Church of Christ.

“Having often been in England, and having observed the doctrine and manner of life of the ministers there, I have always felt happy to embrace them as brethren. As soon as Mr. Stringer begins to preach regularly, I shall be happy to see him in my pulpit; and may I be allowed to say further, that should you ever again visit this part of the country, I shall esteem it a high honour if you would favour me with your assistance in preaching to my people either on a Sabbath or on any week-day you might find most convenient.

“Wishing you every blessing, I am, in great haste but with great respect,” &c.

I have before me a very long letter written by Mr. Stringer to the Doctor, after preaching his first sermon at Leeds. We learn from it the familiarity that existed between the two, and the whole tenour accords with the character just given of Mr. Stringer.

Writing July 17th, 1848, from Coldstream, Dr. Thomson says to Mr. Rycroft,—“I am delighted to hear that you mean to give to the world some biographical account of our mutual and much beloved friend Mr. Stringer. The memoir will do honour to the character of one of the most amiable and excellent ministers of Christ I ever knew. It would, indeed, be disgraceful to allow the name of so zealous and useful a labourer in the vineyard of the Lord to sink into oblivion, and more especially as, apart from his official standing and services altogether, he belonged to a class truly and emphatically designated ‘the excellent in the earth.’ Under the patronage, and, as I understood, at the expense of his worthy and affectionate uncle, the late Mr. Edward Gordon, of Leeds, he was sent here to be taught Latin and Greek, along with my own children, for whom I had found it necessary to employ a tutor. He was then considerably advanced in life, at least for a pupil. But his devotedness to his studies, and his diligence in every respect, exceeded anything I had ever before witnessed. In a period, almost incredibly short, he became fit for

attending (which he did,) the Latin, Greek and Logic classes in the University of Edinburgh. His proficiency as a student in that far-famed seminary was such that on his return to Coldstream at the end of the session, he became Tutor in the Academy in which he had so recently before been a pupil. While so attentive to his classical studies, Mr. Stringer was a devourer of books on other subjects, especially on Theology and general literature. This, however, was observed of him, that on the Lord's day he confined his reading exclusively to one book—the BIBLE. Once he visited Coldstream and preached in my pulpit, much to my gratification and that of my people. Twice I was with him and preached for him in Idle. The last communication I had from Mr. Stringer was a very short note enclosing £5 as a gratuity from H. Forbes, Esq., in support of the cause of cheap Bible circulation."

The Rev. J. Tattersfield, of Keighley, contributes a few particulars of interest. He was the writer of the letter, previously given, in the *Christian Witness*, on Mr. Vint's Memoir. He frequently urged upon Mr. Stringer the importance and necessity of publishing the Life of Mr. Vint. Regarding Mr. Stringer he supplies a manuscript of twenty-seven pages, which we will endeavour to add as an appendix.

The Rev. J. A. Savage, of Wilsden, Jan. 1849, when asked to contribute a few lines towards the memoir of Mr. Stringer, says:—"It would have pleased me better if, at the same time, a memoir of Mr. Vint could have been put forth; and if it could, in one volume with Mr. Stringer's, it might have formed a small but pregnant volume under some happy title as—'The Pastors of Idle,' or 'The Servants of the College.'" Mr. Savage, in conjunction with Mr. Tattersfield, made some attempt at compiling a Memoir of Mr. Vint, but soon abandoned it. Mr. Savage's manuscript on Mr. Stringer extends to eighteen pages.

The Rev. Jonathan Glyde, of Bradford, adds ten pages, and the Rev. Joseph Waddington, of Bungay, eight, to Mr. Stringer's memory. These shall appear, if possible, as an appendix; with shorter notices from the Rev. Henry Bean, of Heckmondwike, Rev. James Gregory, of Kipping, Rev. James Scott, of Cleckheaton, Rev. R. S. Frearson, of Coniston, and the Rev. Walter Scott, of Airedale College.

The Rev. James Parsons, of York, writes:—"My estimate of the late Mr. Stringer was very high, and there were few ministers for whom I had a greater esteem. I shall always cherish his memory, and recall with pleasure the intercourse I had with him for a long

series of years; an intercourse which developed his upright and amiable disposition, as well as his sterling talent, extended knowledge, and devoted piety. I bear a cordial tribute to one whose loss has been so justly deplored."

The Rev. Peter Scott, of Sutton, expressed a mournful pleasure in bearing his testimony "to the many and varied excellencies of my late lamented friend, the Rev. Joseph Stringer, of Idle, with whom I was long and intimately acquainted. As a man, I highly esteemed him for his intelligence, his integrity, his amiableness and frank cordiality. As a Christian, I loved him for his freedom from narrow-mindedness, for the truth's sake which was in him, and for the sake of the image of Christ which he conspicuously bore. As a minister, I admired and honoured him for his abilities, for his faithfulness, and for making the great truths of the gospel his chosen and delightful theme. He was one who eminently endeared himself to all that knew him and whose memory is embalmed in their recollections. I congratulate the church and congregation at Idle on having obtained so worthy a successor to Mr. Stringer in my esteemed friend Mr. Atherton."

The Rev. J. G. Miall, of Bradford, wrote stating that "the regard and esteem I felt for our late friend was very great, and I would willingly lose no opportunity of demonstrating it. Yet as Mr. Glyde was so good as to read to me the MSS. which contained Mr. Stringer's portraiture, I have since that time felt that I could say little which would not be an incomplete repetition of what he has said so well."

The Rev. John Kelly, of Liverpool, expressed his willingness to contribute his quota to the memory of his friend Mr. Stringer.

The Rev. E. M. Hall, Incumbent of Idle, under date Feb. 17, 1849, wrote:—"In reply to your note, I take the earliest opportunity of remarking that my intercourse with your late highly esteemed and lamented Pastor, Mr. Stringer, was not such as to furnish me with any incidents or facts. I would not hesitate to observe that I always entertained towards him feelings of sincere regard and esteem; and that I always experienced, in my intercourse with him, both publicly and privately, the greatest friendliness and Christian courtesy. I could not but admire in him the absence of that bigoted spirit which is so utterly inconsistent with the Christian character, and the exercise of that truly catholic temper, which, while it assimilates us to our Divine Master, embraces in its arms the whole family of man. It was a pleasure to me to unite with him in the promotion of any cause which had for its object either the tem-

poral or spiritual welfare of those around us, because he ever shewed himself to be a labourer in deed and not in word only, and to be free from everything narrowminded or sectarian. In these and many other respects I can most fervently express the wish, 'O si sic omnes!' I could rejoice affirmatively in the testimonies borne to his character at his funeral, and have no doubt that his excellencies will long live in the memory, as I trust they will be imitated in the conduct of his sorrowing friends."

It perhaps would not be too much to say, that never minister was more beloved in life, or more deeply lamented. He was greatly attached to his people, and promptly refused many offers to more influential and lucrative spheres. No name is held in higher veneration by all classes of people in Idle still, than that of the Rev. Joseph Stringer. During his ministry, the congregation had increased so much that frequently the chapel was crowded, and sitting accommodation could not be obtained. The following are copies of the inscriptions on the tablet in the chapel, and on the gravestone:—

In Memory Of

The Rev. Joseph Stringer,

Eighteen years minister of this place;

As a Man, he was in the highest degree gentlemanly, courteous, and kind; as a Friend, unwavering and sincere; as a Christian, retiring and unostentatious; as a Pastor honored and beloved; as a Preacher evangelic, faithful and earnest; as a Scholar, of more than common attainments; as a Bible Class Teacher, apt and

easy of access; as Secretary to the Home Missionary Society of the Bradford District and Airedale College, punctual and devoted.

He was eminently distinguished for uprightness of principle, integrity of motive, amiableness of temper, charitableness of disposition, benevolence of action, and exemplariness of life.

"Of this blest man let this just praise be given—
Heaven was in him before he went to heaven."

Born March 1801. Died Dec. 20th, 1847.

This tablet was erected by his bereaved church and congregation, as a token of their affectionate esteem and love.

In Memory Of

Sarah

The Beloved Wife of Joseph Stringer,

Minister of this place,

And daughter of William Vint,

President of Airedale College,

Born March 28th, 1811,
Died September 17th, 1838.

Also of Sarah Jane, daughter of
the above Joseph and Sarah Stringer,
Born September 2nd, 1835,
Died January 10th, 1837.

[In the yard.]

Also of William son of the
above Joseph and Sarah Stringer,
Born April 2nd, 1832,
Died March 29th, 1861.

THE REV. WILLIAM ATHERTON entered upon his duties the third Lord's Day in October, 1848. The following interesting memoir was written by his brother-in-law, the Rev. Samuel Cathcart, of Harbottle, Northumberland:—

“Mr. Atherton was born at Wigan, in Lancashire, on the 8th day of February, 1816. His father carried on the business of an iron-monger, and was extensively engaged in this branch of trade, but had contracted early habits of dissipation, which grew with his growth and strengthened with his strength, until, at the early age of 36, he found a premature grave. He did little for the spiritual well-being of his two children, whilst he inflicted much temporal evil. Unaccustomed to Church attendance himself, where he was only known to be present, for many years, on the death of his father, he wished his children to attend. His mother, ever loved by him, was of a far different disposition. She was educated by a Calvinistic Presbyterian, and, actuated by a high and holy principle, was careful in the early instruction of her boy and girl. She early taught them to pray, and encouraged them to commit to memory portions of the Book of Life. Still religion, in its proper form, was not exhibited before them in their father's house. William has left it on record, that his eye never saw a family altar—that his ear never heard the voice of family supplication—a death-like silence about eternal things reigned in the family to which he belonged, unless we except the very feeble efforts that his mother put forth. In such a state, and amid such scenes, he lived until he reached his sixteenth year. Regarding this portion of his life, he adds, ‘it is an entire blank in reference to spiritual things. I have lost it for ever, and can never recall it.’

“The place of worship he then attended was the Church. He was baptized within her pale, and thought a fit subject for the rite of confirmation, which he also received at the hands of the proper ecclesiastical functionary; and he also became a Sabbath-school teacher in

one of her parochial schools. But little did he then know in what need of teaching he stood—he was blind, and could not see afar off. His natural man received not the things of God, for they were foolishness unto him; neither could he know them, for they were spiritually discerned. At the age of thirteen he was sent by his parents to Whitefield Academy, a respectable boarding-school near Liverpool. Here his moral nature underwent considerable changes—he became more circumspect and steady in his behaviour, and ever felt grateful to his instructors there. This was the first of a pious life he had ever seen, yet he was unchanged in heart and uninfluenced in mind. His father's unexpected death occasioned changes in family circumstances; and he was brought home from school.

“His mother, who never felt comfortable in the religious services of the Church of England, now withdrew her children from its teaching, and attached herself to a Dissenting place of worship. The minister, Mr. Marshall, treated the family very kindly, and encouraged William in his reading, by lending him interesting books out of his own library.

“At this juncture, a minister of the Church of Scotland came to settle in the town. His mother had now retired from business, and, having abundant accommodation, was solicited to take the minister as a boarder into her house. This was a matter of much importance to her son and all the family: religious privileges never afforded them before were now daily enjoyed. He records his recollections of the first family prayer, conducted by the minister. Access, too, was permitted him to a large library of choice works on Theological literature. Being then studiously disposed, he read much and thought much, and filled the mental storehouse with those glorious truths which so much benefited himself, and afterwards enabled him to be so useful to others. Divinity became his favourite study, and for several years was his mind confined to this subject, until he acquired a perfect knowledge of the Christian system—more, however, in a theoretic than practical sense.

“He was indentured to a lawyer; but his mind turned to another pursuit; and all the time he could redeem from business was spent in his favourite study and among his theological books. His Sabbaths were his busiest days. In the Scotch Church he originated and superintended a Sabbath-school: he attended meetings for prayer as he could make it convenient: he gained the minister's friendship, and looked to him as his tutor. Piety was now being kindled out of the different elements which enter into its composition; and the law-

yer's clerk is not afraid to acknowledge Christ crucified. About this period Papists had with unwonted zeal attacked Protestantism at Wigan. In a series of debates, both there and in a neighbouring village, he exposed the system, refuted their statements, and gained no little credit to himself. He published a number of papers on the subject, but we are not quite sure whether the debates saw the light or not.

"The deity of Christ was also assailed by some Unitarian lecturer before a large audience. Trinitarians were challenged to contradict his positions or gainsay his conclusions. This boaster defied the Christian host; and lo! there was none courageous enough to step forward to the encounter. A silence ensued, which was soon broken by our youthful soldier arising in the midst—a stripling in a boy's jacket—and examining his bag, he picked out a few white stones, and was enabled, with unmistakeable aim, to sling them at this opposer of his Saviour's godhead. Goliath was routed, and left the place under the shallow pretence that he would not contend with a boy.

"He has left a well-written manuscript upon this subject, apparently got up with much care.

"He contracted an early marriage. This, with the death of his much-loved mother, compelled him to seek for a situation sufficiently lucrative for the maintenance of his family. God directed him to Ashton-under-Lyne. Here he attended the ministry of the Rev. Mr. Sutcliffe, with whose services he was both pleased and profited. It was here that he became a communicant, and sat down at the Lord's table, for the first time, on the 3rd of December, 1837. He had much comfort, and felt it a time of refreshing. His social spirit was now happy in meeting with his fellow saints in their assemblies for prayer. He took a part in the devotional exercises, and, when requested, delivered an occasional address. This called forth his gifts for public speaking, and, with the sanction of his much-esteemed pastor, whose counsel and kindness he never forgot, and the Church, he supplied some vacant pulpits.

"He preached, at Littlemoor, his first sermon, on the 11th of April, 1838, with fear and much trembling. His services were often solicited, and he became quite a favourite with the aged. His former preparations were now called into requisition; and his ardent desires were beginning to be fulfilled—to be instrumental in communicating the knowledge that brought comfort to himself, to others, was his highest ambition.

"With natural endowments that might have brought him credit-

REV. W. ATHERTON.



ably through any profession, he devoted them to His service who had redeemed his soul. The Christian ministry is the high rank to which he aspired, if the Lord would but count him worthy. In this he was fearful lest his heart might deceive him: for years he had made it a subject of solemn prayer. The burden of his soul was, 'Make me as one of thy hired servants.' 'Here am I, Lord, send me.' He had the presentiment that God would, at some future period, call him to the ministry of his Son; and this inspired his heart with hopeful confidence. Temporal difficulties stood in the way, but the Lord led him by a way which he knew not.

"Quite unexpectedly, the Independent Church at Middleton, in Lancashire, gave him a unanimous call to become their pastor. A similar expression was tendered to him by the Church at Hindley, three miles from his native place: and twelve months before these were presented, the Church at Glossop sent a deputation to advise with Mr. Sutcliffe respecting Mr. Atherton's becoming a candidate for their pastorate—which he declined. These he regarded as tokens for good, and concluded from them that he was not about to leave unsent. He decided, after long deliberation and amid many fears, to go to Middleton, and entered on his duties there on the 7th July, 1839. His labours continued here only for a year and a half. Differences arose upon the subject of Church government. His opinions are embodied in two or three papers; and the people, before he left, publicly acknowledged that they were in the wrong. From his written sermons of that date there is abundant proof of careful preparation—full of the glorious Gospel of the Blessed God, and of his desire to win souls to Christ.

"The Independent Church at Bingley gave him an invitation to become their minister: he acceded to their wish so cordially expressed, and entered on his new sphere of labour on the 3rd January, 1841. His attractive preaching soon brought around him a larger audience—sitting-room was imperatively called for, and by an internal change in the chapel, this was obtained. His labours were much blessed here—the membership increased as well as the congregation. God had evidently given him favour in the eyes of the people: his faithful, earnest, fervid Gospel preaching had a power and influence that was felt. But prosperity does not always advance like the gliding of a descending river. The political horizon was then much overcast, and politics were perhaps too often the themes of men whose lives were entered in a better cause. Mr. Atherton delivered a course of lectures on the aspect of the times, and more especially

with respect to commercial freedom. Offence was taken where none was intended: indeed, many who heard the lectures think that no real offence was given. He offered the manuscript to a neighbouring newspaper for publication; but, owing to the length of each, they were declined.

"This circumstance led to the withdrawal of a few members from his ministry, and to the erection of a small chapel in a neighbouring village. But this did not injure Bingley: the shock was but momentary: others came in to fill up the places that had been vacated. In fact, the cry for increased accommodation was again raised; and in 1845 an enlarged and considerably capacious chapel was re-opened, which continued to be well attended, and where many heard the Word gladly from his lips until 1848, when the Church at Idle, bereaved of their pastor, sought and invited Mr. Atherton to come among them and watch for their souls.

"His people at Bingley were greatly beloved by him, and they were much attached to his ministry and himself. He was in a great strait what to do—he spread the matter before the Lord—he advised with brethren in the ministry, whose judgment he respected: his increasing family, and call for more resources, with a wide field of usefulness, and a unanimous desire on the part of the Church—all signing the call but one member, and that through no dislike to Mr. A., but because he did not like to take a minister from his people—this led to his acceptance of the call from Idle.

"Before leaving Bingley, his grateful and affectionate people presented him with some valuable pieces of silver plate, expressive of their strong attachment to him, and as a memento of that respect in which they held him—having increased their congregation, and added to the Church—serving them faithfully in the Gospel for the space of seven years and nine months.

"He assumed the pastorate at Idle on 1st October, 1848. Here, as at Bingley, large audiences flocked to hear him. The chapel soon became too strait for the congregation, and the school too small for the children. His first effort, vigorously aided by his deacons and people, was to build a suitable school-room. This was effected in the spring of 1849.

"After this, the old and venerable chapel was brought down, that on its site a more enlarged and commodious fabric might be reared. A 'noble structure,' as he called it, was speedily completed, and opened for public worship on Good Friday, 1850, amid the rejoicings of a happy pastor and a happy people.

“ His anxiety, which was great, now began to subside. There is room provided, and his people think they stand in a wide place. How shortsighted is man ! Why, minister and people have been co-operating in the construction of his monument—to hand down to future generations the achievements of an energetic, faithful pastor, and an active, zealous people, in the short period of one year and eight months.

“ But in another respect he had approved himself a workman that needed not to be ashamed. Among them his diligence, zeal, and love for souls, was clearly evinced. The Sabbath-school, the Bible-class, the prayer-meeting—mixed and female—had all a place in his thoughts, and testify his desire to spend and be spent among them. His grand aim was to be instrumental in adding gems to Messiah’s diadem ; and the Lord honoured him, in his short stay at Idle, to see a number proportionally large admitted to the fellowship of the brethren.

“ He only occupied the pulpit of his new chapel for two entire Sabbaths, and part of a third. His last public appearance before his own people, when he was directed to that beautiful text, ‘ Come, ye blessed of my Father, inherit the kingdom prepared for you,’ was of a most solemnizing kind—rather enervated through a slight indisposition—still he was permitted much liberty.

“ Little did he expect that this would so soon sound on his own ear, and its thrilling harmony be welcomed by a soul long since ready to depart and be with Christ, but for his dear family, and the friends which he held so dear.

“ His only sister, with her husband—a minister too—came on a visit, in the end of April, and enjoyed a most happy season. The two last days of their stay was saddened by Mr. A. complaining of what then assumed the symptoms of a cold. Through the week this passed away, and so did these dear friends—to meet no more on earth—never again to see that face that ever beamed with kindness—the index of that heart that was full of benevolence and love.

“ He preached on the next Sabbath from the text mentioned above ; but this brought back his disease. Through medical treatment he soon found relief. He was under a long engagement to preach Sabbath-school sermons at Pendlebury, in Lancashire, where a young brother laboured, whom he highly esteemed. His recruiting health led him to strive and keep this engagement. He requested his dear wife to go with him ; and requested that, after preaching, they might visit their friends at Wigan. She tried to dissuade, but he never

liked to break any promise he might make. They took the journey; and, arriving at Pendlebury, he preached, and for the last time publicly declared the Master's message to fallen man. Exhausted, he came to the town of his nativity—to die there. A nervous fever set in upon his active powers, and the strong man gave utterance to the language of delirium. He was removed to Norley Hall, a short distance from Wigan, for retirement. Here that active spirit could not be at rest. The new chapel—the people of his solemn charge—the school—all have a share in his disconnected deliverances. The rather corpulent frame was soon emaciated—the fever assumed a more mortal, a typhoid form—and he lay down to waste away on his bed. His tongue could not keep silent—he addressed his friends in solemn words—he pleaded with his dear sister to give her heart to God, and to make sure work of salvation. His lucid moments were frequent—then calm resignation possessed his soul. He saw visions of a scriptural import—such as ‘the pale horse’—but he feared him not—to him he was no king of terrors. The day before his last was one of his clearest—he prayed, and prayed as if in the desk before his God and his people—and then preached faithfully and earnestly. When asked to desist, he said, ‘I am happiest when I am preaching.’ He was hopeful, too, regarding his ultimate recovery; yet the hope of life withheld him not from the joys of his Lord. His mind at times was completely absorbed in the contemplation of the atonement—the blood and righteousness of Christ; and so clear were his thoughts on this day, that with peculiar appropriation he repeated the verse,

‘Jesus, thy blood and righteousness
My glory are, my beauteous dress.’

At another time he recited with much feeling,

‘Dear dying Lamb, thy precious blood,’ &c.

And again, the following, which was a great favourite with him at all times:

‘The dying thief rejoiced to see
That fountain in his day;
And may not I, as well as he,
Wash all my sins away?’

The last words that he uttered on earth were the most significant and important: ‘Nothing will do but the blood and righteousness of Christ.’ His end was peace: and this mortal put on immortality on the 16th of July, 1850, in the thirty-fourth year of his age.

“His remains were deposited in the burial-ground attached to St. Paul’s Independent Chapel at Wigan. The funeral procession was

highly respectable. Many, from distance, were prevented from being there. Relations and friends from Idle, though they hastened to be forward in time to pay a last token of mournful respect, were too late.

“The services at the interment were deeply solemnizing. The Rev. Messrs. Harvey, Minister of the Presbyterian Church, Marshall, Roaf, and Moore, Independents, cordially joining on the mournful occasion. And these brethren afterwards improved his lamented death among their respective flocks. All that friendship and medical aid could do for him, when alive, was not wanting; and the mourners who attended him to his long home abundantly testified their sorrowful regards for a brother esteemed and beloved.

“It is but justice to the congregations of Bingley and Idle, to state that they have not forgotten the widow and the fatherless, but generously entered into a subscription to raise a testimonial for them, as the best way of indicating their sympathy.

“He was studious before entering into the ministry, and he never served with unbeaten oil. The products of his pen amply testify to his diligent preparation; not offering unto God and his people that which cost him nothing. His papers are full of interesting documents—many in a state of readiness to be sent to the *Christian Witness*, or the *Penny*, or the *Baptist Magazine*; to all of which he occasionally contributed short pieces. Many fugitive pieces of his are printed in *Zion's Trumpet*, the *Sabbath-School Magazine*, and the above-mentioned periodicals. Besides these, a sermon and some addresses have been published separately.

“As a man, he was affectionate to friends—had love for relations in an uncommon degree—was kind to all, upright and honest, honourable and generous, candid and truthful, in his intercourse with the world.

“As a Christian, of deep and ardent piety; looking for the Master's will, and then praying for help to do it. He loved his study. *There* he held communion with his God—*there* God met him. Prayer was no formal thing with him—no perfunctory duty. To this is traceable his fervour and zeal. Many a day did he set apart for humiliation and prayer. Many memoranda of these are to be found among his remains. Of these, the last paper traced by his hand on his own writing-table, is one. He informed the compiler of this sketch, in his last letter to him, of this fact; and when he went to examine the state of his manuscripts, found that paper as his hands had left it. It is given, not because there is anything extraordinary in it, but much that is useful; and that in it we see what he thought

of himself, and how anxious he was to have everything rectified. It is dated May, 1850. He resolves,

“1. To arrange time better, and rise earlier.

“2. To live more abstemiously.

“3. To read, devotionally, a chapter the first thing.

“4. To be less formal, and more spiritual, in family worship.

“5. To set apart every first Tuesday of every month as a day of humiliation, examination, and prayer.

“6. To be more studious and careful in pulpit preparation; to fix upon texts as early in the week as possible.

“7. To take regular exercise.

“8. To visit as much as practicable in the afternoon; reserving the morning and evening for study.

“9. NOT TO SET AN EXAMPLE OF SMOKING, either in *public* or in *private*.

‘Lord, and can a feeble worm

Fulfil a task so hard?

Thy grace must all the work perform,

And give the free reward.’

“The good Lord help me steadfastly to keep the above resolutions till life shall end. They are upon paper. O Lord, inscribe them upon my future life, for Christ’s sake. Amen.

“‘W. A.’

“He was emphatically a man of prayer, and he loved the society of the prayerful. Had his valued life been prolonged, his beloved people would have profited much by his close walk with God.

“As a preacher, he was animated, fervent. His appeals to the understanding and the heart were forcible, and in faithfulness he was not remiss. In the pulpit he honoured God, and felt the fruitlessness of the attempt to try to please men. Much liked by his own people, and much prized by others, the frequency of his being invited to preach in other places on public occasions, allows him to be ranked as popular. Yet he courted not, but rather feared applause, humbly desirous to lead sinners to that Saviour in whom he received peace in believing. So careful was he in pulpit studies, that some of his manuscripts bear the marks of frequent revisal. It were right that some of these able discourses should be transmitted to posterity. They are calculated to do good—have done good.”

“The point, and pungency, and power of his attacks,” writes our senior deacon, “penetrated to the pith of the backbone of every corrupt adversary and sinful foe. His racy speech, and quaint sayings, and humorous similitudes, fastened the Word upon the mind, and

sealed it on the memory, and impressed it on the heart. Yet, you may hear the accents of his pithy observations and pertinent remarks, sounding from his distant sepulchre."

An attempt was made to erect a monument to his memory in the chapel at Idle some years ago, but was allowed to fall through.

Mr. Atherton's widow and family now reside at Bradford.

The REV. HENRY OLLERENSHAW was the next minister, having been chosen pastor, August 29th, 1851, and entered on his duties on the 19th of October following. He was (to use the words of his brother-in-law, the Rev. Dr. Falding, of Rotherham College,) altogether an extraordinary man. He had not been educated for the ministry, but filled with love to souls he commenced preaching in the streets of London, his first sermon being preached from the stage of a menagerie. He soon became frequently engaged as an occasional preacher, and extensively known. At length he was requested by the Shropshire Union to take the oversight of a small interest they were endeavouring to raise at Oakengates, where, by his efforts, a congregation was gathered, a church formed, and a chapel erected. He was ordained at Oakengates in 1850, the year before his removal to Idle. On his settlement at Idle, a place to which he was greatly attached to the time of his death, a revived interest took place. His preaching soon attracted large congregations, powerful impressions were made, and there was a very large accession to the church. It was during his ministry that the branch school and chapel at Windhill was opened, in which he took a deep interest. During the winter seasons he gave many popular lectures, illustrated mostly by diagrams drawn by himself. The two maps of the Hemispheres (Missionary), the two monstrous maps of the Holy Land, and the plan of the Holy of Holies, now in our Schools at Idle, are evidences of his skill, industry, and generosity. His salutation, when he met with any of his congregation, generally was followed by an inquiry as to the state of the soul. Mr. Rycroft, in the manuscript so frequently quoted from, justly touches upon the principal features of Mr. Ollerenshaw as a minister. "You remember David the tall, with auburn hair; sharp in feature and slim in limb. He spoke with lightening energy and striking power on Jesus Crucified—the Blood, the precious Blood of Christ." With sincerity of purpose, and singleness of eye, he urged, entreated and besought you to accept reconciliation, peace, and pardon, by faith in the Lamb of God. Revivalistic tendencies, and an impulsive spirit made him often nervous with excitement and full of anxiety for the conversion of souls. His end and aim was

evidently to bring sinners to Christ. He could not live in an atmosphere of spiritual dulness and deadness; therefore he was addicted to change ordinary measures into extraordinary means. He watched for souls and panted for their salvation. He used plain Saxon language; but when he put forth all his strength of mind and manner, his efforts were seldom surpassed."

Idle Hill was his favourite place for meditation. Thence he would resort on his frequent attacks of biliousness. Ever restless, when not engaged in religious exercises, pastoral visitations, contemplating the stars above or the earth beneath, he was planning the grave-yard walks and garden plots, or tending his brood of hens. He loved Idle as his three predecessors had done, yet, to one of the many invitations or 'calls' he acceded, removing to Hope Street Chapel, Hull, in December, 1855, where he soon collected a large congregation, among whom he laboured with his characteristic vigour and animation for many years.

"His rare abilities as a preacher, together with the earnestness which marked all his discourses, whether in the pulpit or on the platform, soon drew together a very large congregation. For a period of thirteen years Mr. Ollerenshaw continued his labours at Hope Street, and under his impressive preaching large numbers, especially of young people, became members of the church. At the end of about ten years, his apparently robust constitution to some extent failed, and at times he experienced considerably difficulty in speaking, owing to a throat affection, for which change of air was prescribed, but unwilling to resign a charge where he had effected so much good, and where he was surrounded by so many very dear friends, he continued to hold his appointment, in the hope that a short residence on the continent would restore him to health. Accordingly he took up his abode for some time in Switzerland, and after an absence of several months he returned apparently restored to health. For some time longer he performed the duties he so much loved amongst his congregation, but a return of his malady necessitating a residence in a more genial climate than that of Hull, he accepted a call to the pastorate of the Bethnal Green Congregational Church, London. Here for some years Mr. Ollerenshaw laboured, his health having improved after he took up his residence in the Metropolis. At length, after a period of about five years, he found it necessary to resign his charge in London, and the congregation of Bethnal Green Church showed their esteem by presenting him, only a few months back, with a sum of nearly £200. On resigning

the London pastorate Mr. Ollerenshaw returned to Hull, and took up his residence with his sister-in-law. In the spring of last year he had a very severe illness, from which it was feared he would not recover. He, however, rallied to a great extent, and afterwards he was a frequent hearer where once he had been an honoured minister. It was one of his most deeply cherished hopes during the last twelve months that he would once more stand in the Hope Street pulpit, and one Sunday night after the sermon he was unable to restrain the ardour that burned within him to take part once again in the services of the sanctuary, and ascending the pulpit he asked to be allowed to offer the concluding prayer—a request that the Rev. W. C. Preston, the pastor, at once acceded to. The desire to preach the gospel from the same pulpit was not, however, gratified, although indulged in to within almost the last day of his life. Although Mr. Ollerenshaw had been so long ill, his death was not expected by his friends; but on Tuesday forenoon (the day of his death,) he had a convulsive or some other fit, and in a short time his active and useful life was closed. Mr. Ollerenshaw was a thoroughly scientific man, and seemed equally at home whether discoursing on the science of astronomy, anatomy, or geology. He was no mere dabbler in scientific pursuits, but entered into them with heart and soul, and his lectures on scientific subjects showed a deep acquaintance with the matters upon which he so fluently, forcibly, and plainly discoursed. Mr. Ollerenshaw was one of the best amateur photographers of the day, a clever engraver, and some of his illuminated texts were marvellous for their blending of colour and artistic execution. Above all things, however, his career was marked by his earnestness as a Christian teacher. He was one who believed in a bright and cheerful Christianity. Genial and warm-hearted, he attracted to him all who were privileged to labour with him. Of him it may be truly said—

‘He lured to brighter worlds,
And led the way.’

“He died at the residence of his wife’s sister, Miss Falding, Anlaby Road, and was interred at the Hull General Cemetery, Spring Bank. Amongst the mourners were the deceased’s only brother, several of the Congregational ministers, including the Rev. J. Sibree, the Rev. W. C. Preston (the present pastor of the Hope Street church), the Rev. W. M. Statham, and gentlemen who were deacons at Hope Street during Mr. Ollerenshaw’s pastorate—Mr. W. Burn, Mr. T. Stather, Mr. H. H. Darling, Captain Wells, Mr. Rawson, Mr. W. A. Wilkinson, Mr. Friston, Mr. G. H. Nichol, and other gentlemen.

Several hundreds of ladies and gentlemen, past and present members of Hope Street Church, assembled at the Cemetery to pay the last tribute of love and respect to one whom all had esteemed as a minister and a true friend. The funeral service was conducted by the Revs. J. Sibree, W. C. Preston, and W. M. Statham. Mr. Sibree delivered a brief address, speaking often in broken utterances of a close friendship which had existed between himself and Mr. Ollerenshaw for a period of nearly twenty years. The deceased minister, he said, was one who endeared himself to all with whom he came in contact. He was a genial friend, a wise counsellor, an eminently practical Christian, a man distinguished in a pre-eminent degree by large-heartedness, but the great characteristic of his life as a Christian minister was his strong desire to bring his hearers to a saving knowledge of Christ. For that he laboured earnestly and faithfully, and he (Mr. Sibree) had no doubt that many who by the deceased had been brought to know the love and power of God had already welcomed him on the eternal shores.—During Mr. Sibree's address there were few dry eyes within the chapel, and by the open grave nearly all present manifested their grief at the loss of one whose life aim it had been to bestow comfort and consolation in similar times of trial. A breastplate on the coffin bore the simple inscription, 'Henry Ollerenshaw, obt. July 13, 1875, aged 56 years.' "

The REV. SIMEON DYSON is the worthy successor to the pulpit at Idle Chapel. He was trained at the Lancashire Independent College, and settled at Upper Mill, in 1849. On September 5th, 1856, he entered upon his duties at Idle, having been chosen pastor on the 21st of July preceding. "From the first of his coming amongst us," writes a deceased member, "he has lived in our affections." The present position of the Church is not unworthy of its past history. Peace and progress have marked the period of Mr. Dyson's ministry. His preaching is evangelic, and always comes in freshness. We have quoted from Mr. Rycroft, on the Idle pastors, whose judgment we hold in each case to be just, and in none more truly than his estimate of Mr. Dyson's labours. Though written sixteen years ago there needs no modification of the terms used. If failing there be, it is that of over anxiety as to all that concerns the welfare of the cause at Upper Chapel. "We have unanimously chosen another David to rule and serve; and shall his consistent example, beautiful teachings, and unctuous prayers be of none effect. There are affectionate appeals to you—faithful warnings to you—earnest expostulations with you—perpetually varied supplications for you. Will

REV. H. OLLERENSHAW.





neither the exquisite sermons, nor lucid expositions, nor the fervid pleadings of our Pastor, avail to warn, to win, to woo the sinner from sin?"

In April, 1857, the church was received into the West Riding Congregational Union.

During Mr. Dyson's ministry a debt of £400, resting on the chapel, has been removed, the Sunday School rebuilt, the Day School established, the Chapel renovated, and the new parsonage erected. Like his predecessor, Mr. Stringer, he has faithfully acted as Secretary of the Home Missionary Society (Bradford district), and still discharges the duties of Secretary of Airedale College.

The foundation stone of the present Sunday School was laid by Geo. Vint, Esq., on Whit-Monday, 1867, and the School was opened in January following. It was established in 1807, and was held in the Old Chapel until the removal of the College to Undercliffe, when the Academy buildings were appropriated for Sunday School work. In Mr. Atherton's time a school-room was erected west of the old parsonage. The roof and windows of the present Day School were part of the old School and College. The new parsonage was erected immediately after the erection of the Schools. Amongst the deeds enrolled in Chancery are the following referring to this property:—7 Geo. IV., 55; Cemetery, 1839, 142; Land and buildings (upon the site of the Sunday School there stood some cottages), 1862, 143; Land and buildings 1864, 161.

The following, written probably in 1790, is of interest, and heads the list of members of the church:—

The Covenant of
The Church of Christ
meeting in
The Upper Chapel at Idle.

We, who by nature were sinners ready to perish, having by the good Spirit & abundant Grace of God, been led to see our dreadful state by nature, as fallen in Adam, & far from God, & having, we trust, experienced communication of the special Mercy of God in forming us for himself; We do sincerely, unfeignedly, & without reserve, desire to give up ourselves unto the Lord & each other, to walk together in all the ordinances & commandments of the Lord blameless: to watch over one another in Love: to exhort with diligence, & rebuke with meekness & without partiality: to pray for, and seek the edification of each other in all things pertaining to Life & Godliness: And this we do in the most solemn & serious manner, having sought the Divine presence amongst us, & called for the Blessings of our Covenant God to distill upon us. And as a further testimony we do subscribe the same with our hands, agreeably to the prediction of Gospel times one shall say, I am the Lord's; & another

shall call himself by the name of Jacob; & another shall subscribe with his hand unto the Lord, & sirname himself by the name of Israel. Isa. 44, 5. 1. David Hill. 2. Mary X Hill. 3. William Vint. 4. James X Brooksbank. 5. John Wilson (P.S. removed to America). 6. John Pulman. 7. Thomas Hartley. 8. Mary X Hartley. 9. Sarah X Sharp. 10. Lydia X Dawson. 11. William Yewdall. 12. Hannah Cowell. 13. Richard Foster; and so on without date to Dec. 1831. The 29th is Robn. Pool, (postscript—Minister of Kipping Chapel). The 53rd is Samuel Waterhouse; 56th, Francis Fletcher; 58th, William Vint (P.S. Minister of St. Helen's); 67th, Benjamin Rycroft; 70th, Joseph Stringer, April 23rd, 1830; 87th, Joseph Waddington, (P.S. Late Missionary to Berbice and now Minister at Denton); 119th, Mark Hardaker, June 23rd, 1837, (P.S. Ordained to the Pastorate at Bethel Chapel, Pendlebury, Aug. 15th, 1849); 141st, William X Waite, Oct. 28, 1842, (P.S. Minister at Bacup; died there Sep. 11th, '52); 145th, Charles Illingworth, Feb. 24, 1843, (P.S. Congregational Missionary, Salem Chapel, Bradford. Late of Wyke, now of York.); 179th, William Atherton; 211th, Henry Ollerenshaw; 254th, John Briggs, Sep. 24, '52 (P.S. Minister at Preston); 255th, Benjamin Briggs, Sep. 24, '52 (P.S. Missionary); 263rd, Fenton Smith; 295th, Simeon Dyson; 459th, Wm. Hy. Dyson. Then of honourable women not a few, including Mary Waddington, married to Mr. Kellar, missionary at Berbice.

The year 1852 is noteworthy as being the year when over forty persons joined the Church. The years 1853 and 1860 were very prosperous in the addition to the membership. A large number were transferred to Windhill, November 30th, 1864.

The deacons from the above date (about 1790,) have been—Messrs. James Brooksbank, John Wilson, Thomas Hill, Francis Fletcher, Samuel Waterhouse, Benjamin Rycroft, Thomas Booth, John Booth, Joshua F. Garnett, John Dibb. Over five hundred names appear in the Church book during the same period.

The Revs. Charles Illingworth, Benjamin Briggs, John Briggs, Fenton Smith, Mark Hardaker, William Waite, Dr. John Waddington, Joseph Waddington, Geo. Gaunt Waddington, J. W. Clark and Robinson Pool have been closely identified with Idle.

The two burial-grounds must be places of thrilling interest to most families in Idle, and will touch a chord when veneration for the old chapel and its ministers, and the most eloquent sermons, fail.

I have been struck with the pathos of Mr. Jay's Jubilee Address when he says:—"How many of you have I taken in these hands, and offered to God in holy baptism! How many of you have I hailed at your coming to the table of the Lord! And how many of your connexions have I followed to our burial-ground! 'Ah!' says one, 'there lies my cherub-child!' 'And,' says another, 'there lies the desire of mine eyes, taken away with a stroke.' 'And there,' says another, 'lies the guide of my youth.'

"I am glad, therefore, when every church has a place of interment of their own: it seems keeping up still a kind of connexion with the departed. Our dead lie not among strangers." "There they buried Abraham, and Sarah his wife; there they buried Isaac, and Rebecca his wife; and there I buried Leah!" We have all our precious dust in yonder ground. Where is the person belonging to us who does not go to the grave to weep there? I am sometimes ready to be jealous lest our burying-place should become richer than our church. But no; instead of the fathers are their children."

The cemetery is carefully kept by the chapel-keeper, Mr. John Parkinson.

The brick house, formerly used as a weigh-house for Mr. Dawson's coal pit, has just been removed, and the cemetery extended to Crooked Lane by adding the garden. To name the numerous elegant monuments and stones would entail more space than can here be afforded.

We must draw these fragmentary remarks to a close, as the space we allotted ourselves is more than covered. It is impossible to form a just conception of the influence the preaching of the Gospel and the teaching of the Sunday School have exerted over the population of Idle. And not over Idle only, as shewn by two instances. A gentleman a week or two ago came from York to visit Mr. Stringer's grave, having been greatly influenced by a sermon of his. Mr. John Wilson, the deacon, who went to America, where he died in 1830, built an Independent Chapel in Maryland, and his son is now a retired minister of the Reformed Church at Newark, N.J.

REV. JOHN BUCK.—To the notice of this minister, as given at pages 30 and 31, I have to add a few notes recently gathered. Amongst those who were required to take the Oath of Allegiance at Bradford, in 1715, was John Bucke, of Idle: but there were two of this name then, viz., the minister and John Buck, yeoman, of Buck Mill. I rather think the minister is the one referred to, because, first, of the other names associated; and, secondly, the Bucks of Buck Mill were Conformists. The full list for Idle, as given by Samuel farer, constable, comprised—

John Bucke, John Ware, Joseph Dawson, Jeremiah Ashton, John Vicars, Samuel Marshall, Edmund Gill, Wm. Simpson, John Stead, John Booth, William Stead, John Atkinson, Robert Denbigh, Benj. Sandall, Laurence Buck, Thomas Thornton, Francis Garnett, John Denbigh, James Booth, Jonathan Booth, Thomas Dawson, Mr. John Wilson, Preacher Dissr., John Stable, a lame psn, Wm. Denbeigh, Henry Slater, Martin Dawson, John Slater, Anthony Snell, Wm. Stead, Jerem. Bower, Wm. Denbigh, junr., Jonathan Garner, Timo. Tasker, John Atkinson, schoolmaster, poor, John Swaine, Quaker, Nehemiah Sandall, Quaker.

I was surprised to find, recently, in Kirkburton Church Register, the following entry:—

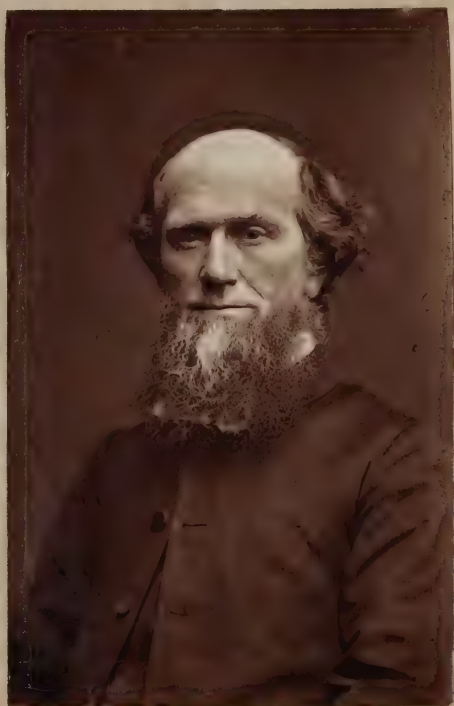
“John Bucke of Allerton a Dissenting Teacher and Sarah Moorhouse of Stony Bank in this parish married by a Licence granted by Mr. Nathan Sharp of Hipperholme, the 28 day, Feb., 1726.” [Old Style]

I immediately referred to H. J. Morehouse, Esq., F.S.A., Stoney Bank, Holmfirth, and to his *History of Kirkburton*, and was gratified to learn a few more particulars. Dr. Morehouse states that Mr. Buck was a native of Bradford, where his brother became a considerable merchant. He settled at Lydgate Chapel, Holmfirth, about 1722, and resigned in 1724. In 1727 he seems to have been at Allerton. He removed to Bolton in 1729, where he remained till his death, which took place suddenly while on a visit at the house of his brother-in-law, Rev. Timothy Alred, Morley, 8 July, 1750, aged 56. Mr. Alred had married, in 1711, Mary, another daughter of Mr. George Morehouse. Mr. Buck's only surviving son, William, of Halifax, merchant, was a trustee of Lydgate Chapel, dying, without issue, in 1797, aged 68. Many of the Buck family are interred at Bradford Unitarian Chapel, but, I believe, the Rev. John Buck was carried to Bolton.

WINDHILL. In 1854 a few zealous friends connected with the chapel at Idle, headed by Mr. W. Bradley and Mr. Joseph Wade, gathered together the neglected children of this place, and instructed them in a cottage on Lord's days. Perseverance crowned their efforts, a chapel was erected at Woodend, in 1856, capable of seating 300, the Rev. Walter Scott laying the foundation-stone. The cost was £800, towards which Idle raised nearly half. Four cottages beneath the school-room raised the interest of the remaining debt. Preaching was commenced, in which the Rev. S. Dyson frequently engaged till 1860, when the *Rev. R. G. Hartley, M.A.*, kindly undertook to preach gratuitously and to conduct the week-night service. In addition to this he regularly visited the congregation. Mr. Hartley's disinterested labours won the affections of the people, and attracted towards the place the sympathy of several gentlemen, especially Silas Scott, Esq., of Shipley, son of the Rev. Walter Scott.

In 1862 it was proposed by Mr. Scott to convert the cottages into a school-room, and the upper room into a chapel. The church at Idle undertook to raise £200 for this purpose. To this sum £500 was added by the efforts of Mr. Scott, Mr. Hartley, and the people at Windhill. Mr. Hartley (leaving Airedale College,) was ordained at Windhill for the Madagascar mission, May 20th, 1863. In July,

REV. S. DYSON.



1864, the *Rev. Edward Ollerenshaw*, from Bradford, became minister, and immediately afterwards it was constituted a separate church. Mr. Ollerenshaw was brother of the *Rev. Henry Ollerenshaw*, of Idle. In 1873 the *Rev. G. P. Ring* resigned the ministry at this chapel, after four years' service.

A I R E D A L E C O L L E G E .

The *Rev. Richard Frankland*, who was ejected from Bishop Auckland in 1662, removed to Rathmel, near Settle, and established an Academy for the training of Nonconformist ministers. Persecution caused him to remove frequently, but wherever he went he carried on his work of tuition, sending out about three hundred ministers, a list of whom may be found printed as an appendix to the funeral sermon on the death of the *Rev. Daniel Madock*, Burton-on-Trent. He was located successively at Natland, [1674,] Hartburrow in Lancashire, Calton, [1683,] Attercliffe, [1686,] and again at Rathmel, where he died, in 1698. An Academy followed at Attercliffe, under the presidency of Mr. Jollie, one of Mr. Frankland's pupils, until 1744. In 1756 an Academy was established at HECKMONDWIKE, the *Rev. James Scott*, a Scotchman, being tutor. His pupils were:—

Thomas Waldegrave, Bury St. Edmund's, 1756.

Timothy Priestley, Jewin Street.

Richard Plumbe, Nottingham, 1757.

Abram Allott, Forton, Lancaster.

— Popplewell, Beverley.

James Tetley, junr., Sowerby, 1762.

— Gurnall, Delph.

— Tunstall.

Luke Pratman, Cotharston, 1763.

George Lambert, Hull, 1765. [Mr. Vint referred to him in eulogistic terms at the ordination of Mr. Fox, Hull.]

Jonathan Toothill, Hopton. [A noted man. He preached and published a sermon on the death of Mr. Scott.]

[Joshua] Armitage, Chester.

James Dawson, Cleckheaton, 1766.

— Offwood, London.

Robert Galland, Holmfirth.

Thomas M. Linnett, Oakham.

- Thomas Brook, Stockport, 1767.
 John Clegg, Sunderland, 1769.
 — Shufflebottom, Bungay.
 John Carter, Mattishall.
 Samuel Bottomley, Scarbro'.
 Charles Crow, North Walsham, 1770.
 Joseph Scott, Hinckley.
 Thomas Ashburn, Gloucester.
 — Whitehead, Charlesworth.
 — Pickersgill, near London.
 — Grimshaw, Forton.
 George Gill, Market Harbro', 1771.
 Samuel Walker, Northowram.
 — Hollingworth, declined ministry.
 William Northend, Brighouse. [Died at Bridlington.]
 Thomas Grundie, Leicester, 1772.
 — Sykes, Guestwick.
 David Bruce, Liverpool.
 — Pickles, America.
 — Sharp, St. Helens.
 — Spencer.
 Joseph Cockin, Kipping, and Halifax.
 Richard Wearing, Rendham, 1775.
 William Sutcliffe, Chapel-en-le-Frith, 1776.
 — Blackburn, Delph.
 — Kenworthy, Horwich.
 James Unsworth.
 Josias Rhodes, New York, 1777.
 — Hogg, Thrapstone.
 James Stevenson, Trowbridge, 1779.
 Dr. — Simpson, Hoxton College.
 — Wilby, Durham.
 Samuel Bruce, Wakefield.
 Nathaniel Scholefield, Brighouse, and Henley-on-Thames. [Father
 of Professor of Greek at Cambridge.]
 — Smith, Nantwich.
 — Wilkinson, Howden.
 William Tapp, South Cave.
 — Bartlett, New Malton.
 — Townsend, Darwen.
 — Hudson, Tintwistle.

— Snell, Grimsby.

The following were transferred from Heckmondwike to the Rev. Samuel Walker, Northowram, 1783; Mr. Scott having died in January of that year:

Toothill, Rainford.

Dawson, Keyworth.

Houlton, Saffron Walden.

Whiteley, Tockholes.

Senior, Elswick.

Laird, Pudsey.

Wood, declined.

Plumber, Whitby.

Kirby, Creek.

Peele, Workington.

The "Heckmondwike Lecture" originated by Mr. Scott appointing an annual Visitors' Day, so that the studies might not be interfered with. Mr. Scales wrote a life of Mr. Scott which is worthy of publication. Mr. James Scott, of Brighouse, has a capital painting of his honoured relative, and is owner of the Academy property at Heckmondwike.

The Students at NORTHOWRAM, 1783 to 1795, were:—

Lyndall, London.

Dr. Benj. Boothroyd, Pontefract

Wass, died when Student.

and Huddersfield.

Tomlinson, ditto.

Smith, Gatley.

Brettel, Gainsbro'.

Stirrett, Keighley.

Maurice, Fetter Lane.

Crowther, Stockport.

Crowther, Clare.

Laycock, Pittsgrove, N.A.

William Vint, Idle.

Hinchliffe, Harwood and Allerton.

Hindle, Haslingden.

Dewhirst, Keighley.

Sowden, Horton.

Sugden, Whitby, York.

Eli Hollingworth, Brighouse.

Brown, died when Student.

Reyner, Bullhouse.

The following were transferred to the Rev. William Vint, Idle, in 1795, as a temporary expedient:

Thomas Taylor, Ossett in 1796, Bradford.

Charles Ely, Bury in 1796. He directed that at his death his classical and theological books should be equally divided between the Academies at Rotherham and Idle.

Joseph Batley, removed in 1796 to Rotherham College, but soon left, being dissatisfied, and settled at Marple Bridge.

Abraham Hudswell, removed to Rotherham in 1796. Settled at Morley.

IDLE. The dissolution of the Academy at Northowram was soon felt to be a serious injury to the progress of Independency in the West Riding. Edward Hanson, Esq., of London, a Yorkshireman, seems to have been the first to move in the resuscitation. He re-

quested Mr. Vint to undertake the tuition of two young men for the ministry, giving £60 annually, and at his death left £150 a-year to the Academy, for ever. Other friends assisted, and four students were found. "This was the commencement of Airedale College, or rather the revival of that which had formerly existed at Heckmondwike and Northowram: for Mr. Hanson intended it to be so. The Academy at Idle was founded to supply the place of the other, and, as it regards locality and labours, and the churches whose wants it more immediately supplies, is evidently its successor. From the statement of Mr. Vint in the Addenda to the Report of 1824, that the founders of Rotherham College resolved at a General Meeting, 'That this Academy be considered a new Institution, and, whatever plan be adopted, it shall be regarded as entirely their own;' and, therefore, that the Academy at Rotherham was not intended by those who commenced its establishment to be a continuation of the Seminary previously existing at Heckmondwike and Northowram; and whereas, on the other hand, Edward Hanson, Esq., who had contributed to the support of the Northowram Academy to the last, wished that it should be so considered, it would appear that Airedale, rather than its sister College at Rotherham, is the continuation of the Heckmondwike and Northowram Academy."—From "Contributions in Prose and Verse to Wilsden Bazaar, held June 11th and 12th, 1839, in aid of the funds of Airedale Independent College;" pp. 92, of which twenty-two give sketch of the College. Building at Undercliffe as frontispiece. The students at Idle, from the revival in 1800, have been:

Ralph Davidson, Newcastle, Bridlington, Winlaton.

G. Harrison, Thurlestone.

S. Baines, Wilsden.

James Scott, Cleckheaton.

R. Edminston, Wiltshire.

Robinson Poole, Kipping, Driffield.

John Cockin, Holmfirth, died at Halifax. [Son of Joseph.]

Thomas Sharp, Skipton.

Robt. Neil, Burton-on-Trent, Barnard Castle, Walls End.

Wm. Whitehouse, Spittal, near Berwick.

S. Neale, Ossett, London.

Jonas Roebuck, died when a Student.

Jas. Broadbent, Hartley Pans, Holmfirth, Chester-le-Street.

Abm. Hinchcliffe, Stockton-on-Tees, Pickering, Elloughton.

John Calvert, Grassington, Colne, Morley.

1. Joseph Hemas Crisp, Brighouse, d. at Ashby-de-la-Zouch.
W. Dransfield, Middlewich, Wednesbury.
2. W. Greenwood, New Malton, London, Episcopalian.
John Harper, Alston Moor, Hensingham.
Abm. Clarkson, Bingley.
G. Newton, Easingwold, Nottinghamshire, Ashby-de-la-Zouch,
Enderby.
J. Joys, Reeth, Bolton.
B. Senior, Tintwistle, Nantwich, not in the ministry, Addingham.
Joseph Banks, Sunderland, Monkwearmouth.
T. Hutton, Pocklington, Allerton, Otley, Northowram.
Hugh Hart, Wortley, Paisley, Aberdeen.
R. H. Bonnar, Ravenstonedale, 1816, not in the ministry.
Joseph Wadsworth, Clitheroe.
Ralph Holgate, Pateley Bridge, Dacre.
Peter Rathbone, Chester-le-street.
Samuel Rhodes, Stainland, Smallbridge, declined the ministry.
Jonathan Sutcliffe, F.S.A., Ashton-under-Lyne, 1818, Longsight,
Manchester.
Joseph Fox, Bolton-le-Moors, 1818, Hull, Manchester.
Thomas Robinson, term unfinished.
Stephen Wright, died when a Student.
David Jones, Monkwearmouth, 1819, Kendal.
John White, Northowram, 1819.
Chas. Whitworth, Walton, near Liverpool, 1819, Shelley, Leeds.
[Father of Sir Joseph, of Manchester.]
Wm. Gibson, Mixenden, 1819, Whitworth.
John Taylor, Whitworth, 1820.
John Holgate, Orrel, 1821.
Wm. Colefax, Kendal, Hexham, 1821, Pudsey.
John Rheeder, Ossett, 1821, Elland, Chaplain A.C., Bradford,
Knaresbro'.
Chrstr. Holgate, Prescott, 1822, Horsley-on-Tyne. [Brother of
Ralph.]
John Holroyd, Walton, nr. Liverpool, 1822, Delph, Denton.
Amos Blackburn, Eastwood, 1822. [Killed on the Railway.]
3. Robert Aspinall, Grassington, 1822, Bury, Colne.
Wm. Turner, Gt. Driffield, 1822.
Daniel Calvert, Wetherby, 1822, Tadcaster, Sandy Syke, Calder-
brook.
James Parsons, York, 1822, Harrogate.

- John Preston, Mixenden, 1823, Warley.
 James Hargreaves, Milnthorpe, 1823, Stone, Nuneaton, More-combelake.
 Robt. Martin, Ripon, 1823, Heckmondwike.
James Garside, term unfinished.
Thomas Marston, ditto.
 Saml. Ellis, Settle, 1824, Bolton-le-Moors, Wilmslow.
 Henry Bean, Heckmondwike, 1824.
 Wm. Vint, junr., St. Helen's, 1825.
 James Buckley, Thirsk, 1825, Horbury, Stockport.
4. Joseph Evans, Flockton, 1825, Middlewich.
 John Heselton, Morley, 1825.
 John Garbutt, Elland, 1825.
Robert Jones, term unfinished.
 John Marshall Hunter, Tadcaster, 1826, Bradford.
 Joseph Massey, Hyde Lane, 1826, Booth.
 Joseph Redmayne, Rillington, 1827, Bishop Auckland, Parkhead.
 Robt. L. Armstrong, Wortley, 1827.
 John Newell, Booth, 1828.
 Thos. Barker, Eccleshill, 1828.
 Richard Jessop, Pocklington, 1828, Rowell, Belper, Warrington.
 James Wright, Settle, 1829, Wesleyan.
 Wm. Hudswell, Gt. Driffield, 1829, Leeds.
 Joseph Stringer, Idle, 1829.
 John Kelly, Liverpool, 1829.
 Robt. Bell, Stainland, 1829, Sowerby, Brighouse, Colne, d. at Huddersfield.
 James Swift Hastie, Otley, 1829.
 Joseph Glendenning, Greenacres Moor, 1829, Knaresbro'.
 Stafford Colam, London University, 1829.
 Joshua Tunstall, Kirkdale, nr. Liverpool, 1830.
 Richard Pearson, Assistant Tutor, 1830, declined.
 James Armstrong, Easingwold, 1830.
5. Thos. Rawson Taylor, Sheffield, 1830, Tutor at Undercliffe.
 Wm. Heppel, died before settling, 1830.
 John Robertson, Selby, 1831, Knaresbro', Mevagissey, St. Issey.
Wm. Campbell, term unfinished. Recommended from Bradford.
 Wm. H. Hobson, Episcopalian.
 W. Robinson, Cheadle.
 Reuben Calvert, Hyde.
 J. Sunderland, Bury.

J. H. Muir, Sheffield.

George Edge, Ellesmere.

John Waddington, D.D., Southwark. [Author.]

Abm. Pickles, Thirsk, Hunslet Cemetery.

J. C. Graves, Episcopalian, Staunton Wyvill.

W. H. Brown, Episcopalian, died at Sea.

Transferred to the Rev. Walter Scott and the Rev. T. R. Taylor
at Undercliffe, near Bradford, March, 1834:

Joshua Armitage, Elswick.

W. Sedgwick, resigned, Sedbergh.

J. Tattersfield, Keighley, Ilkley.

T. Brennand, resigned, Marsden.

Jas. Bradbury, Calcutta.

Wm. Burns Landells, Sheffield, Australia.

Joshua Priestley, Wesleyan.

Joseph Bottomley, Sowerby.

Thomas Gallsworthy, West Melton, Thornbury, Alfreton.

John Glendenning, Huddersfield, Uxbridge, Bristol.

Samuel Oddy, Ossett, Pateley Bridge.

1. Married when he entered College; previously a N. C. Methodist Minister at Dewsbury.
2. Author of the "Vale of Apperley, and other poems."
3. His wife is buried at Idle; the daughter of Mr. Abm. Stansfield, Idle.
4. Supported himself and family in Idle, whilst he took lessons at the College.
5. Assistant Tutor when Senior Student, poet.

The following list, showing where some of the students were recommended from, may be of interest:

J. M. Hunter, Northallerton.

Josh. Massey, Blackburn.

Jos. Redmayne, Bolton-le-Moors.

Robt. Armstrong, Wigton.

John Newell, Hopton.

Jas. Wright, Alnwick.

Thos. Barker, Clitheroe.

Wm. Hudswell, Morley.

Richd. Jessop, Pontefract.

Joseph Stringer, Edinburgh.

Joshua Tunstall, Orrell.

Richd. Pearson, York.

John Kelly, Ripon.

Wm. Hobson, Leeds.

John Sunderland, Bridgnorth.

John Robertson, Macclesfield.

Wm. Robinson, Manchester.

Reuben Calvert, Booth.

Abm. Pickles, Eastwood.

Geo. Edge, Chorley.

J. H. Muir, Tweedmouth.

John Waddington, Leeds.

J. C. Graves, Pateley Bridge.

Joshua Armitage, Heckmond-
wike.

Wm. Sedgwick, Sedbergh.

W. H. Brown, Alnwick.

Robt. Bell, Colne.	Thos. Brennand, Clitheroe.
Jas. S. Hastie, Sheffield.	Wm. Campbell, Bradford.
Jas. Armstrong, Wigton.	Josh. Tattersfield, Heckmond- wike.
Jos. Glendenning, Northowram.	Jas. Bradbury, Macclesfield.
S. Colam, Southgate, nr. London.	Wm. B. Landells, Alnwick.
Thos. R. Taylor, Nottingham.	
Wm. Heppel, Knaresbro'.	

Of the list of Students under Mr. Vint, the following only are supposed to be living at present:—

Revs. W. Dransfield, Jno. Harper, D. Jones, C. Whitworth, W. Gibson, James Parsons, James Hargreaves, J. Redmayne, James Wright, John Kelly, J. S. Hastie, J. Tunstall, J. Armstrong, John Robertson, W. H. Hobson, Dr. J. Waddington, Joshua Armitage, W. Sedgwick, T. Brennand, J. Bradbury, W. B. Landells, Joshua Priestley, Thomas Gallswothy, and Samuel Oddie.

Abstracts from the Reports of the Academy, from 1800:—

1. "An Address to the Friends of Christianity, especially such as reside in the West Riding of Yorkshire, on the Establishment of the Academy. 'Outlines of the Plan of the Institution.'" This address, which briefly refers to the establishment under Mr. Vint, is signed by David Asquith, Northowram, Samuel Aydon, Shelf Iron Works, Treasurer *pro tem*, E. Parsons, G. Wilson, T. Clough, T. Taylor, Thomas Laird.

2. 1802—1806. Report refers to the death of Edward Hanson, Esq., London, the Founder. General Meeting held at Idle, June 25th, 1806. Present—Messrs. S. Aydon, J. Clapham, T. Denbigh, — Horsfall, M. Patterson, J. Phillips, Revs. R. Blake, Jos. Cockin, T. Laird, J. Hatton, A. Hudswell, T. Taylor, B. Sowden; Mr. Clapham in the chair. Committee for the year—Mr. Holden, Halifax, (treasurer,) Revs. J. Cockin, A. Hudswell, T. Taylor, W. Vint, and Messrs. S. Aydon, J. Clapham, C. Green, and R. Hargreaves.

3. 1806-8. General Meeting, Idle, June 29, 1808. Present—Mr. J. Clapham, senr., chairman, ten ministers and eleven other gentlemen.

4. 1808-10. General Meeting, Idle, June 20, 1810. Committee for the ensuing year—Messrs. J. Clapham, Hallewell, John Holland, J. Oldfield, G. Scott, J. Wilkinson, Revs. Joseph Cockin, John Cockin, R. Pool, J. Scott, W. Vint. Resolved, that the sum of £100, received as part of Mr. Sykes' legacy, be devoted to the enlarging of the Academy. *Mem.*—It has been found necessary to build a new house for the better accommodation of the Students,

which has cost upwards of £300.

5. 1810-12. Meeting at Idle, June 24, 1812, Mr. Clapham in the chair. "Commencing with two Students, it has at present ten, and still their occasional services have often been insufficient to supply the exigencies of neighbouring congregations, and to furnish the means of instruction in places within the reach of their exertions, where our fellow-men are, in great numbers, perishing for lack of knowledge. To accomplish these services, their journeys have frequently been painful; but almost every Sabbath-day for the last two years, they have had the distinguishing honour of addressing about 4000 souls. According to the original plan, the Students were not to preach for the first two years, except at the discretion of the Tutor, when it was imperiously required by urgent cases of necessity, but this has become little better than a dead letter."

Mr. Vint's salary was increased this year to £100, with £20 for defraying extra expenses annually.

The Rev. T. Taylor collected, in Leeds and Liverpool, most of the money towards erecting the Academy House.

6. 1813-15. "The Committee cannot conclude this Address without bearing their decided testimony to the zeal, ability and diligence with which the Tutor of this Seminary, the Rev. William Vint, has constantly discharged, and continues to fulfil, the duties of his arduous and responsible situation; the anxious interest which he invariably manifests for its welfare, is apparent to every one who has opportunity of close inspection. May the Great Head of the Church spare him for long continued usefulness in his Academical labours, and grant to him the support and direction so peculiarly requisite to every one sustaining the important office which he holds."

7. June 1815 to June 1816. Meeting, June 17, 1816, Mr. Clapham in the chair. *Committee* for ensuing year—Revs. E. Parsons, T. Taylor, Josh. Cockin, J. Scott, R. Pool, and Messrs. J. Clapham, S. Hodgson, junr., W. Stancliffe, G. Rawson, J. Holland, G. Tweedy. Resolved, that Mr. Vint be in future allowed £30 a year for the board of Students, in consideration of his former sacrifices, and his having relinquished the Boarding School.

8. June, 1817. A map of the West Riding was issued with this Report, showing the fifty-six Chapels of the Independents in the West Riding. A list of the ministers educated at Heckmondwike, Northowram and Idle, was first issued in this Report also. Acknowledgment is made to the kind assistance of the Students of the Baptist College, under the Rev. Dr. Steadman, in supplying Chapels. The

Idle Students travelled on foot, during these twelve months, 17,400 miles. Meeting, June 18th, 1817, J. Clapham, Esq., in the chair. *Committee*—Revs. Jos. Cockin, E. Parsons, R. Pool, J. Scott, T. Taylor and W. Vint, and Messrs. H. Arnott, W. Baldwin, J. Bradley, Hanbury, S. Hodgson, junr., P. K. Holden, L. Knowles and J. Oldfield. Mr. S. Hodgson, junr., appointed co-treasurer with Mr. Holden.

9. June, 1818. Several pages are devoted to the history of Chapels that had been supplied. There is an account of an assessment being made upon the Tutor, towards the close of 1817, for the windows of the Academy, which was resisted. The Surveyor of Taxes caused a distress to be levied on the premises, and accordingly, books belonging to the Library of the Institution, which cost £30 10s, were seized by the Collectors for the township of Idle. General Meeting at Idle, June 24, 1818, Mr. Hanbury in the chair. *Committee*—Revs. S. Bruce, A. Clarkson, J. Clough, John Cockin, J. Hale, R. W. Hamilton, E. Parsons, jun., W. Vint, and Messrs. C. Anderson, J. Bradley, J. Clapham, (Utley,) D. Farrer, John Holland, S. Hodgson, jun., P. K. Holden, B. Kaye, and J. Sugden.

10. June, 1819. Fourteen Students. By the exertion of the Protestant Society in London, there was a trial on the Window Tax duty of the College, and the Judges decided in favour of the Committee. There is an account given in this report of the examination of the Students, their course of study, and the subjects of the essays delivered by seven of their number. The Rev. Dr. Boothroyd concluded the meeting by giving an address. Meeting, June 23rd, 1819, John Clapham, Esq., in the chair. *Committee*—Revs. Dr. B. Boothroyd, R. Pool, Josh. Cockin, E. Parsons, sen., S. Bruce, J. H. Crisp, J. Scott, W. Vint, and Messrs. Whitaker, W. Baldwin, James Garnett, J. Clapham, jun., L. Knowles, J. Burnley, S. Hodgson, jun., P. K. Holden, John Holland, T. Waddington and J. Wheatley.

11. Meeting, June 21, 1820, Mr. John Holland in the chair. £20 allowed to Mr. Vint for the rent of the house attached to the Academy. That quarterly meetings of the Committee be held at the Academy. *Committee*—Revs. S. Baines, R. W. Hamilton, E. Parsons, jun., J. White, W. Lees, T. Sharp, W. Vint, and Messrs. W. Cliff, R. Driver, J. Haigh, G. Hanson, R. Heyward, B. Hirst, S. Hodgson, jun., P. K. Holden, J. Oldfield, W. Smith, J. Sugden, S. Walker, and J. Whiteley.

12. June 20th, 1821. Mr. Holland in the chair. *Committee*—Revs. A. Clarkson, Joseph Cockin, R. Holgate, A. Hudswell, E.

Parsons, sen., R. Pool, J. Scott, T. Taylor, W. Vint, and Messrs. J. Baldwin, J. Bradley, J. Clapham, J. Dewhirst, T. Giles, S. Hodgson, P. K. Holden, T. Jowett, jun., R. Milligan and D. Wright. Mr. P. K. Holden, printer, Halifax, having resigned as co-treasurer, Mr. J. Bradley appointed.

13. June 19th, 1822. Mr. Holland in the chair. The report says: "Let Eastwood, let Honley, let Dewsbury, let Skipton, let Grassington, let Pateley, let Ripon, and many other places bear testimony to its utility. These places will furnish imperishable wreaths for the decoration of the Academy at Idle, when its present Tutor and Patrons shall be mingled with the inhabitants of the grave. Martintop, Blubberhouses, Keighley, Otley, Wortley, Ripon, and Northallerton have been supplied the whole year, nearly every Sabbath-day; Wetherby, every other Sabbath; Elland, for some time, two Sabbaths every month; and Settle, for more than half-a-year, every Sabbath. *Committee*:—Revs. A. Clarkson, J. Coanes, John Cockin, J. H. Crisp, T. Laird, T. Scales, T. Taylor, W. Vint, and Messrs. C. Anderson, J. Bradley, J. Burnley, W. Davy, J. Illingworth, S. Hodgson, J. Robinson, T. Shann, P. Willans.

14. June 18th, 1823, (the day following the annual examination,) the General Meeting was held, J. Holland, Esq., in the chair. The largest gathering hitherto held at these anniversaries assembled in the Chapel. Mr. Edward Parsons, sen., published the address he gave to the Students on "Prudence," Halifax, 1823, pp. 24, P. K. Holden, printer. It was re-affirmed that four years should be strictly adhered to as the term for studies. *Committee*:—Revs. S. Baines, B. Boothroyd, D.D., Jos. Cockin, R. W. Hamilton, W. Lees, E. Parsons, jun., J. White, W. Vint, and Messrs. E. Bates, J. Bradley, Jas. Garnett, jun., S. Hodgson, P. K. Holden, J. Holland, B. Kaye, J. Lees, J. Oldfield, J. Sugden, G. Tweedy, E. Wimpenny.

15. June 23rd, 1824. The Report this year was printed by Mr. John Vint, at Idle; previously Mr. P. K. Holden, of Halifax, was printer. Meeting—J. Holland, Esq., chairman. *Committee*:—Revs. A. Blackburn, John Cockin, J. H. Crisp, J. Potter, J. Rheeder, S. Rhodes, T. Scales, W. Vint, and Messrs. C. Anderson, W. Baldwin, J. Bradley, W. Cliff, A. Dixon, J. Hagar, B. Hallewell, J. Hoatson, S. Hodgson, J. Oldfield, W. Stancliffe, J. Wilkinson, P. Willans.

16. June, 1825. Report printed by J. Vint, *Southgate*, Idle. This gives the origin of the Idle Academy and its connection with the Northowram Institute; the part taken by Mr. E. Hanson, of London, and his intimate friend, Mr. D. Asquith, of Northowram, in re-estab-

lishing it. For the first ten years Mr. Vint would accept only £50 a year as a salary, and the terms of board for each Student during sixteen years were only £25 per annum. In 1812 the Tutor's salary was raised to £100 a year, and in 1816 the terms of board to £30. In 1810 the Academy House was erected, and six years after it was enlarged, that it might accommodate fifteen Students. The whole expense of the Academy for 24 years amounted to £8731 15s. 6d., of which the sum of £3375 had been derived from legacies, the remainder from public contributions. Four new studies have been arranged so as to accommodate eighteen Students. The selections for the examination (June 22) were:—

In *Latin*, Cæsar Bell. Gall. Lib. i. 34-36. Cicero, part of the Oration for Ligarius, and of the third against Cataline. Horace Lib. i. Od. 12, and the 6th Epistle of the first Book; also the character which Tacitus has given of Caractacus in the 12th Book of his Annals.

In *Greek*, the 10th of Lucian's Dialogues; a passage from the Second Book of Xenophon's *Cyropædia*, and another from his *Anabasis*; and Homer Il. Lib. ii. 99-140.

In *Hebrew*, Gen., chap. xiv.; and Hab., chap. iii.

In *Syriac*, the thirteenth chapter of the First Epistle to the Corinthians.

The day following, at the General Meeting, as was customary, Essays were read by the senior Students:—Mr. Garbutt on the "Resurrection of Christ," Mr. Hunter on the "Gospel worthy of all acceptance," and Mr. W. Vint, junr., on the "Consummation of all Things." The Rev. R. W. Hamilton gave the Address to the Students, and in the evening Mr. Hudswell preached. This is a sample of the yearly meetings.

Committee:—Revs. A. Clarkson, A. Hudswell, T. Scales, R. W. Hamilton, E. Parsons, sen., and junr., Jas. Parsons, J. H. Crisp, S. Baines, J. White, H. Bean, R. Pool, John Cockin, W. Vint, Jas. Scott, and Messrs. John Holland, G. Tweedy, G. Rawson, S. Hodgson, J. Whiteley, W. Baldwin, Jas. Garnett, P. Willans, J. Clapham, J. Bradley, J. Oldfield, Jas. Burnley, W. Cliff, J. Horsfall, W. Stancliffe, J. Sugden, A. Dixon, B. Kaye.

17. June, 1826. J. Vint, printer, Southgate, Idle.

"During a period of twenty years, the Minister and Trustees of Idle Upper Chapel, accommodated the Patrons of the Academy with the House and premises belonging to the Chapel, without requiring the payment of any rent at all; since 1821, the sum of twenty pounds

a year has been paid. Of the plot of ground on which the Academy House stands, upwards of thirty square yards belong to the Academy." Meeting, June 21, 1826, J. Holland, Esq., in the chair. "This Institution, for the sake of distinction, shall be hereafter denominated AIREDALE INDEPENDENT COLLEGE. That the term of education be FIVE years. That the Tutor having determined on having a co-pastor, who will receive the income arising from the Chapel, in order to compensate, in some degree, for the sacrifice which he makes, his salary shall be £150 per annum. That £30 per annum be granted to him for officiating as Secretary to the Institution.

Committee:—Revs. A. Clarkson, John Cockin, R. W. Hamilton, R. Pool, J. Scott, T. Taylor, and Messrs. G. Anderton, J. Anderton, W. Bruce, T. Burnley, J. Clapham, J. Haigh, G. Hanson, J. Heaton, J. Hoatson, Jos. Hodgson, S. Hurst, J. Nelson, J. Ormerod, T. Roberts, J. Russell, Jos. Smith, T. Wheatley.

18. June, 1827. J. Vint, printer, Westgate, Idle. The examination having taken place on the 19th, the General Meeting was held on the 20th June, Mr. Holland in the chair. Messrs. Hodgson and Bradley having resigned as Treasurers, Messrs. John Holland, of Slead House, Brighouse, and Christopher Anderson, of Wilsden, were appointed. *Committee*:—Revs. H. Bean, J. H. Crisp, A. Hudswell, E. Parsons, J. Rheeder, J. White, and Messrs. J. Aked, jun., W. Baldwin, E. Bates, J. Bradley, D. Charlesworth, W. Cliff, J. Child, A. Dixon, J. Horsfall, R. Howitt, J. Illingworth, R. Milligan, T. Shann, W. Smith, J. Sugden, G. Tweedy, D. Wright. Rev. A. Clarkson, Bingley, Secretary to the Committee. Robt. Lee, Esq., Clapham, Treasurer for London; the Trustees for Mr. Hanson's Annuity being Geo. Rutt, Esq., London, Joshua Wilson, Esq., London, Samuel Aydon, Esq., Shelf, John Clapham, jun., Esq., Leeds.

19. June, 1828. This Report notices the death of the Rev. Joseph Cockin. £20 a year granted by the Trustees of Lady Hewley's Charity towards the support of a Student. Meeting, June 18, 1828, J. Holland, Esq., in the chair. *Committee*:—Revs. E. Parsons, R. Pool, J. Cockin, T. Taylor, S. Baynes, R. Martin, J. Calvert, Messrs. J. Whiteley, G. Hanson, J. Garnett, W. Smith, J. Hargreaves, T. Webster, S. Hodgson, J. Haigh, J. Hoatson, P. Willans, G. K. Hirst, W. Stancliffe, H. Rawson, J. Ormerod, W. Cliff, H. Harrop, with the Treasurers and Secretaries.

20. June, 1829. It was long believed as indubitable, that Mr. Hanson in his Will restricted his Annuity to the Academy at Idle, but it was shown otherwise at this time. A meeting was held at

Bradford, Nov. 5, 1828, S. Hodgson, Esq., Halifax, in the chair, when it was deemed desirable to remove Airedale College from Idle to the neighbourhood of Bradford: Mrs. Bacon's magnificent offer of two estates was accepted; a subscription list was commenced, and the thanks of the meeting given to the Rev. W. Vint for the lively interest taken by him in the general welfare of our Institution, and especially for his prompt and active attention to the business which called them together that morning.

Wednesday, June 24, 1829, the Annual Meeting was held in Idle Chapel, when Mr. Holland presided. *Committee*:—Revs. T. Scales, J. Scott, J. H. Crisp, J. White, H. Bean, A. Hudswell, W. Eccles, Messrs. E. Bates, J. Nelson, J. Sugden, J. Hinchcliffe, R. Milligan, J. Smith, J. Baldwin, T. Kilner, E. Firth, R. Howitt, J. P. Clapham, with the Treasurers and Secretaries.

21. June, 1830. The appointment of a second Tutor was again deferred. June 23rd, Wednesday, the Annual Meeting was held, with Mr. Holland as chairman. *Committee* appointed:—Revs. J. Scott, T. Scales, J. H. Crisp, J. White, H. Bean, J. Pridie, W. Tiler, Messrs. J. Hoatson, J. Horsfall, Leeds, J. Sugden, J. Hinchcliffe, R. Milligan, W. Baldwin, E. Firth, R. Howitt, J. P. Clapham, J. Garnett, J. Aked, T. Clapham, J. Burnley, S. Hodgson, the Treasurers and Secretaries.

22. June, 1831. On Monday, June 20th, the Foundation Stone was laid at Undercliffe, by John Holland, Esq., Slead House, Brighouse. The dedicatory prayer was offered up with much fervency by the Rev. W. Vint, and the Rev. R. W. Hamilton, of Leeds, delivered an Address. The examination of the Students took place on the 21st, and next day the Annual Meeting was held, when Saml. Hodgson, Esq., took the chair. *Committee*:—Revs. R. W. Hamilton, J. Scott, J. H. Crisp, J. White, R. Martin, J. Pridie, J. Stringer, W. Lees, Messrs. G. Hanson, J. Smith, Bingley, J. Russell, R. Milligan, W. Baldwin, J. Horsfall, J. P. Clapham, James Garnett, P. Willans, A. Dixon, Jo. Hodgson, J. Sugden, J. Hargreaves, with the Treasurers and Secretaries re-elected.

Did space allow, we would give a list of the principal supporters of the Academy at Idle, as that list would also represent the chief supporters of the denomination in the West Riding. These are not all represented in the Committees we have recorded. The ministers, and especially such as have been trained at the College, have nobly supported the Institution by annual subscriptions. The principal legacies and donations have been:—

1808	Edward Hanson, Esq., 3 p. c. consols	...	£5000
1814	Mr. Sykes, Huddersfield		150
1817	Mr. G. Tweedy, Wilsden		100
1824	Mrs. Whitaker, Huddersfield		100
1827	Miss Balme, Bradford		100
—	Mrs. Bacon, Bradford		100
1833	Mr. Thompson, Halifax		150
1834	Mr. David Mitchell, Idle		50
1838	Mrs. Whyley, West Bromwich		100
1839	Mr. David Mitchell, Idle		100
1846	Mrs. Bacon, Bradford		8000
1851	W. Cliffe, Esq., Paddock		180
1852	Rev. James Scott, Cleckheaton		100
1865	Mr. Thomas Haigh, Paddock		90
1866	Mrs. Wilson, Sheffield		100
1870	Miss M. L. Buckley, Saddleworth		100
1872	Sir Francis Crossley, Bart.		1000

The Trustees of Lady Hewley's Charity give an Exhibition of £40 each to three of the Students annually.

Mr. T. Rawson Taylor gives us a graphic account of the College and its workings, in a letter dated Nov. 1st, 1826, to the Rev. R. Cecil, Nottingham.

"I generally rise sufficiently early to get to my *secular* work by six or half-past. Till breakfast and prayers, at nine, I read or sermonize as may be necessary. To breakfast succeeds the preparation of Latin or Greek, and to the preparation the repetition of it to our Tutor, which (as far as I am concerned) terminates about half after twelve. Immediately after dinner we commence our Hebrew studies, in which, when prepared, we are examined by Mr. Vint, as in the case of classics. After tea—on Tuesday, one of our number reads, in the presence of Mr. Vint and the Students, one of Campbell's Lectures on Rhetoric, in which we are examined the next day at dinner. On Wednesday evening we preach in rotation, the inhabitants of the village being present. On Thursday afternoon we alternately read Latin divinity to Mr. V., and have from him an original theological lecture. In the evening, once a fortnight, we hold the meeting of our debating society. On the evening of Friday the Students hold a prayer meeting, and immediately after, the reading society assembles. Our plan is this. Two students each night read a portion of the Letters of Junius, and the Paradise Lost, while the students sit in judgment on every word and tone, and I assure you corrections

are made with pretty much freedom. I am reading in Latin the Satires of Persius, and the History of Livy: in Greek, Homer's Iliad and the Cyropædia of Xenophon. My preaching engagements are no doubt numerous, but I am disposed to alter an opinion which I once entertained, that this is an injury to a Student. I do not think I have hitherto found it so. The number of the places which require our aid renders it unnecessary to compose more than one sermon per month, and less, I should suppose, ought not (for the sake of mere exercise) to be done. Besides it improves our delivery, gives us greater readiness in speaking, and keeps us alive, in a more elevated degree, to the great object of our studies, and the great end of our lives—the glory of God in the salvation of men. I am quite aware that I *do* incline to the verbose in my attempts at composition, and I most sincerely thank you for your fidelity in telling me of my failing. I strive against this fault, and there is one expedient which I hope may not be altogether in vain. I mentioned, before, the Theological Lectures which we hear every fortnight: Mr V. requires us to deliver to him on the day of the next lecture, an essay on the subject of the preceding, which essay must not occupy more than ten minutes in reading. In my essays I have determined not to have a word too much—just sheer argumentation—more of mathematics than poetry—in short, more that is like ——'s sermons than I should wish my *sermons* to be. Most of us have mottoes in our studies. I have two. How do you like them? ‘Cruce triumphans’ is one. ‘Bene pre-casse, bene studuisse,’ the other.”

At pp. 41-44 of his Memoir, we have:—“You are aware that I have now been one year a Student here—a place most unluckily yeclaped ‘Idle,’ which stigma our committee has determined to remove, if possible, by calling *this* part of Idle as I have dated my sheet [Airedale College]. Idle is, in sooth, the very reverse of what you would conceive the site of a college should be. ‘Airedale College!’—why, you would picture to yourself a beautifully retired hamlet, with its whitewashed cottages, and sanded door-stones, and intermingled gardens, and healthy-looking children; and then, just within a stone’s throw of this happy-looking village, peering out from among its ancient trees, a handsome building, the seat perhaps of some portly squire or lord of the manor of the last generation, which, in the midst of the motley changes of time, had passed into a very Temple of the Muses, flinging around itself an air of calm retirement and hallowed seclusion. Never were you more mistaken

in your life. Idle is a dirty, grovelling, manufacturing village, without one single charm. Imagine a long straggling street, forming, by its turning course, a series of those figures which, I think mathematicians call *cycloids*, built of stone, once cleanly and natural, but having long since passed into a shade between dirty yellow and sooty black; these dwellings of men placed in utter contempt of all order and regularity, and mingled with the palaces and palace-yards of pigs, and the temples of Cloacina* (I am not quite sure about this lady's name); before each door-place a 'midden,' or an embryo 'midden,' growing up by the regular addition of ashes, and filth of all sorts, into its full dimensions and proper portliness;—and to complete the picture, amid the abominations of their own filthiness, ragged brats, squalling '*frequentes*,' and you have some idea of Idle. At the top of this delectable place stands our College. A B This is the shape of it. A is the domicile of our Tutor, B the studies, bed-rooms, and common hall of ourselves. It is a poor, irregular, cold, unromantic spot; not a tree to bless itself with, nor a bit of garden ground to smile upon its walls—I beg pardon—there are some inches of earth on which some two or three shrubs are doing their best to grow, in the front of our Tutor's window. To make up, however, for this, a walk of five minutes brings us to a point whence we have a view of some of the finest scenery of Airedale, which, lying west, presents every evening an enchanting sunset scene. But, to return to the College. Our apartments consist of a large room where we dine, and where also is our library; and in accordance with old Homer's account of the dinners of his heroes, we may say, when our meal is over,

‘*Oude ti thumòs édeúeto daitòs éises.*’

Besides this, there are two bed-rooms in which eighteen of us are stowed every night, Sundays and Saturdays excepted, when these epitomes of the stuffing system are left to sweeten. We have, besides, each a study, and this brings me to my own, and that, by a natural transition to myself. My study, then, whence I write, is a little section of one side of a long room on the second story, every side being of wood except two—the place where the window looks down into the sweet village I have described, and the ceiling above my head, which is of plaster. It is but five feet ten inches square, and contains my desk and stool, my clothes-boxes, two tiers of bookshelves, and a row of wooden pins to hang my coats, shoes, &c., upon. I assure you, it looks more comfortable by far than you might suppose possible, for it is papered quite dashingly with two or three different

sorts of paper (my first pattern failing me when I had clothed little more than one side), and carpeted with most of the colours of the rainbow, and some for which you shall seek in vain in that summary of the colours. Then my shelves are tolerably well filled with books, and I hold that nothing makes a study more like a study, and more congenial, therefore, with the feelings of a Student, than goodly rows of *tomes*, without one blank to show the nakedness of the land."

Mr. Amos Blackburn, of Halifax, at the age of sixteen, being very desirous to see the Academy at Idle, and to hear the examination of the Students, sought the permission of his parents to go thither. His mother objected, but his anxiety to gratify his curiosity was so strong that in this instance he set maternal authority aside, and, unknown to his parents, started on foot for Idle. The Rev. Joseph Cockin introduced him to Mr. Vint; he dined with the ministers, and Mr. Vint was so impressed in his favour that he never lost sight of him. Mr. Blackburn entered the Academy Feb. 2nd, 1818, when seventeen years of age. He wrote—"It is now three months since I commenced preaching the Gospel, [as a Student,] in which time I have preached between forty and fifty times, which is more than three times a week, and have *walked* 560 miles for that purpose."

It was a common thing for the Students at one time, under Mr Vint's direction, to go forth on evangelizing tours through the then destitute portions of this and the adjacent counties. Many congregations were sustained by the assistance of the Students, and some were founded by them.

The Rev. Joseph Waddington, writing from Denton, Dec. 18th, 1874, says, "For Mr. Vint's memory I cherish the highest esteem and respect. No name in connection with Idle is more worthy of honour than his, and his most worthy son-in-law, the Rev. Joseph Stringer, my very dear Pastor, whom I loved as a brother. The lanes and fields in which we used to walk together are crowded with hallowed associations and memories of my now sainted friend. No place on earth was more dear to him than Idle. I heard Mr. Vint give the charge at Mr. Stringer's ordination; one sentiment of it was indelibly impressed upon my mind—'Get as much learning as you can, but let none of it be seen in the pulpit, except as it is calculated to benefit the occupant of the pew.'"

The Rev. J. S. Hastie, of Otley, writing Sep. 7th, 1874, says, "I look back with great pleasure to the four years I spent at the College at Idle,—the happiest years, up to then, that I ever spent in my life. We had a fine race of Students at the time, and a Tutor

equal to any in the kingdom, beloved and revered by every one who knew him. Mr. Stringer, Mr. Bell, Mr. Rawson Taylor, Mr. Kelly, of Liverpool, were fellow Students with me, and Doctor Waddington, of London, towards the end of my Collegiate course. I shall ever cherish a high respect for dear old Idle,—the Old Chapel with its silent oratory on the walls, in the shape of memorial slabs for the dead;—the old Congregation, some of whose faces are still familiar to me; and not the least of all, for the dear lady Mrs. Vint, who was so kind and motherly, and attentive to the wants of the Students. We had a well furnished table every day, graced with the presence of our noble Principal and his most excellent wife; and the agreeable and instructive conversation we generally had during dinner, I shall never forget."

The Rev. Dr. Waddington, of London, who is to be ranked with the first of Protestant Historians, favoured me a year ago with a long letter narrating some of his exploits when a Student. Mr. Rawson Taylor played a joke upon him by sending him to dine with the assembled ministers at the Annual Meeting, and the (embryo) Doctor successfully acted his part. "We were warmly attached," he writes, "to Mr. Vint. I read for the last time to him in the Hebrew Bible the verse Job v, 26, 27, 'Thou shalt come to thy grave in a full age, like a shock of corn cometh in in his season. Lo this, we have searched it, so it is, and know thou it for thy good.'"

The Rev. W. Greenwood, in his *Vale of Apperley, and other Poems*, 1822, comments on the College, its Tutor, and his fellow Students.

It was intended before the removal of the College to Undercliffe, near Bradford, that Mr. Vint should remove with it, but this wish was not fulfilled. Owing to various causes the building was not completed until the beginning of 1834. At the preceding Annual Meeting he had been unable to appear in his accustomed place, and to perform his usual duties. Under the pressure of severe disease, precipitated, if not produced, by his laborious devotion to the duties of his office, he was confined to a sick chamber; and even then it was scarcely hoped that he could ever leave it, until he should be borne to the house appointed for all living. Under these circumstances, the Rev. Joseph Stringer, the son-in-law of Mr. Vint, and his successor in the Pastorate at Idle, cheerfully undertook, and most satisfactorily performed, for a season, the duties of Tutor. It now became evidently necessary to appoint a permanent successor to the office vacated through Mr. Vint's illness. The Rev. Walter Scott, of Rowell, was chosen, with the Rev. T. R. Taylor as Classical Tutor.

On the 5th of March, 1834, the College was opened, and on Thursday, the 13th of the same month, Mr. Vint rested from his labours, was released from his sufferings, and entered on his reward. The College Report of that year, written by the Rev. T. R. Taylor, bore the following truthful testimony to Mr. Vint's excellences as a man, a Christian, and Tutor:—"Mr. Vint held the office of sole Tutor for thirty-four years; during the whole of that time his one all-absorbing passion was the good of the Students, and the success of the Institution with which he had identified himself. There is probably no man who, in his circumstances, could have done more or done better; there are exceedingly few men who could have done so much or so well. The friends and supporters of Airedale College and the Independent Churches of the West Riding, and, in fact, of the Northern Counties generally, will ever cherish his memory with gratitude and veneration, as a public benefactor to whom they are more or less directly indebted for a large share of the prosperity which they at present enjoy."

UNDERCLIFFE.—This building was designed by Mr. Clarke to accommodate twenty Students. A pretty engraving of it was published in 1831 by Holdsworth and Ball, London. To the eleven Students transferred, one was added at the opening.

The following is the list of ministers trained at Undercliffe under the Rev. Walter Scott and the Rev. W. B. Clulow, Classical Tutor, who succeeded the learned poet—Rev. Thos. Rawson Taylor, in 1835. Mr. Taylor was the son of the Rev. Thomas Taylor, of Bradford. His *Memoir* forms an interesting volume. Some of his hymns are great favourites, especially the one commencing

'Saviour and Lord of all.'

Mr. Taylor held the post of Classical Tutor for one year only. He died on the 7th March, 1835, leaving a large part of his library to the College. Mr. Clulow entered on his office in the following September. He had previously been at Highbury College, and Shaldon, Devonshire. It is remarkable that Mr. Vint, and his successor Mr. Scott, with the Rev. Thomas Taylor, came from Mr. Somerville's church at Branton. Mr. Scott had been trained at Hoxton, under Dr. Simpson, an old Heckmondwike Student. Besides being minister at Rowell, Northamptonshire, he had prepared young men for Hoxton and Highbury Colleges, and for the ministry, before he became President and Theological Tutor at Airedale.

The eleven transferred from Idle (except the first four,) were under the training of Mr. Clulow, besides the following:—

By the REV. W. SCOTT and the REV. W. B. CLULOW.

W. Hessle, <i>d.</i>	Ravenstonedale	David Jones,	Booth
B. F. Broadbent,	Episcopalian	William Ashton,	Africa
W. Hugill,	Workshop	Robert Bowman, <i>d.</i>	Heckmondwike
George Schofield,	St. John's, New-	*Jos. Mason Calvert,	Gargrave
	foundland	F. Douthwaite,	Welshpool
William Harbutt,	South Seas	James H. Morgan,	Holbeck
J. Walker, <i>d.</i>	Derby	George Richards, <i>d.</i>	Beverley
Fred. Newman,	Manningtree	W. Stead,	Howdon, New-
Russell Cope,	Episcopalian		castle
Jos. Waddington,	Denton	W. Hilditch Gee, <i>d.</i>	Congleton
Edward Tasker,	Hackney	Jas. P. Sunderland,	South Seas
George Pridie,	London	John Hotham,	Australia
Edward C. Cooke,	occasional prea-	John Robinson, <i>d.</i>	Saltaire
	cher	John Lewis,	Tenby
Alfred Scales,	Australia	Henry H. Harris,	Wigton
Henry Lings,	Fleetwood	John Greener, <i>d.</i>	Longsight
Samuel Goodall,	Durham	Chas. Hargreaves,	South Creak
W. Baines, <i>d.</i>	Dogley-lane	John Wilkinson, <i>d.</i>	Bowden
W. Marshall Tetley,	Budleigh-Salter-	Alfred Howson,	Keswick
	ton	Alfred Briggs, <i>d.</i>	Rothbury
George Kilner,	Huddersfield	J. G. Hughes,	Maldon
Jno. Aston	Eccleshill	Thomas Jowett,	Hay, Brecon
Charles Bingley, <i>d.</i>	Droylesden	Mark Hardaker,	Bucklow Hill
George Hillyard,	Episcopalian		

* The Students from this name downwards were transferred to the Rev. D. Fraser, LL.D., then Classical Tutor, in the year 1843.

By the REV. W. SCOTT, the REV. D. FRASER, LL.D.,
and the REV. H. B. CREAK, M.A.

Mark Howard,	Heckmondwike	R. Harley, F.R.S.	Mill Hill
C. W. Evan, B.A.	Australia	John Marsden, B.A.	Taunton
Joseph Hoyle, B.A. <i>d.</i>	Staindrop	William Darwent,	Haverhill
William Chapman, <i>d.</i>	before settling	Henry Robertshaw,	Stocksbridge
Robert Greener, <i>d.</i>	Alnwick	Elijah Pickford,	Stonecliffe
William Dixon, <i>d.</i>	Leeds	Joseph Carter, <i>d.</i>	West Houghton
William Creed,	West Bromwich	J. Crichton Dick, <i>d.</i>	at sea
G. G. Waddington,	Mirfield	Thomas Rudd, B.A.	Lewisham
John Williams,	Penistone		School
R. D. Wilson,	London	W. M. Shillito,	Barnsbury
H. P. Bowen, <i>d.</i>	Brentwood	John Thompson,	Haslemere
William Waite, <i>d.</i>	Bacup	Wm. Johnson, B.A.	East Indies
Henry Lee,	Thornton	Joseph Ketley,	Gateshead
	Heath	Benj. E. Leete, B.A. <i>d.</i>	before settling
J. T. Shawcross,	Alnwick	W. P. Dothie, B.A.	Red Hill
S. Dobson, B.A.,	Beccles	Benjamin E. Wood,	Wortley
G. Stewart,	Glasgow	*Geo. Snashall, B.A.	Ipswich
David Horne, B.A.,	Hanley	Richard Bulmer,	Whitby
Evan Lewis, B.A., <i>d.</i>	Preston	John W. M'Cassey, <i>d.</i>	Cork
C. Scott, LL.B., Tutor,	Manchester	William Place,	Patricroft
John G. Roberts,	Shepherd's	Richard R. Redman, <i>d.</i>	Blackpool
	Bush		

By the REV. D. FRASER, LL.D., the REV. H. B. CREAK, M.A.,
and the REV. R. G. HARTLEY, M.A.

Richard Lewis,	Upper Norwood	John Briggs,	Episcopalian
Isaac Davis,	Towcester	Benjamin Briggs,	Madagascar
David Clegg,	Boston Spa	John Edwards, <i>d.</i>	Huddersfield
Edwin Illingworth, <i>d.</i>	while a Student	George Lord,	Stanley, Liverpool
Charles Goward,	Pembroke Dock	John Wilde,	Stainland
Thomas Willis,	Manchester	John Newsholme,	Denholme
Fairfax Goodall,	Lowestoft	Robert J. Ward,	St. Helens
H. M. Stallybrass,	Truro	Alfred T. Saville,	L. M. Society
John Parnaby,	Middlebro'	J. R. J. Binns,	Horton-in-Craven
John Milnes, M.A.,	Frome		

By the REV. D. FRASER, LL.D., the REV. W. C. SHEARER, M.A.,
and the REV. R. HARLEY, F.R.S., F.R.A.S.

Fenton Smith, <i>d.</i>	Hindley	Herbert J. Senior,	Wigan
† Benjamin Waugh,	Greenwich	A. F. Barfield,	Southwark, London
William Deans, <i>d.</i>	at sea		
Edwin Walker,	Pendleton, Manchester	Jephtha Forshaw,	Ossett
James Chadburn,	Poplar	Thomas Webster,	Tewkesbury
William Young,	Soham	W. Houghton,	Allerton
Thomas G. Crippen,	Oldbury	Archibald Craven,	Wyke
Thomas Hindsley,	Walsall	Walter Elstub,	Hull
Charles Rhodes,	Morecambe	Alfred Phillips,	Springhead
William Peel,	Hexham	Frederick Hall,	Thornton
Thomas Child,	Sittingbourne	John A. Houlder,	Madagascar
John Kitchin, <i>d.</i>	Woodhouse, Sheffield	Geo. A. Harris,	South Seas
		Richard Brear,	Driffild
David Johnstone,	Elie, N. B.	Jos. H. Stanley,	Wortley
James W. Clarke,	Walton, Liverpool	Geo. Atkinson,	Selby

By the REV. D. FRASER, LL.D., and the REV. W. C. SHEARER, M.A.

Henry Wilson,	Ashton-in-Mackerfield	Thomas Porritt,	Blue Pits
W. J. Houlgate,	Haslingden	Joseph Poynton,	Mixenden
John Paul Ritchie,	Harden	Joseph Glasson,	Eston
Robert Vaughan,	Shipley	J. P. Wilson,	Bamford
Thomas Skyrme,	Bury	Dorral Lee,	Peaseley Cross
Thomas H. Blackshaw,	Tottington	P. R. Berry,	Fleetwood
Samuel Jenkinson,	Drighlington	C. A. Berry,	Bolton
John C. Cottingham,	Otley	J. S. Drummond,	Ormskirk
Metcalfe Gray,	South Shields	Joseph Booth,	Pocklington
		S. H. France,	Thirsk

* The Students from this name downwards were transferred to the Rev. R. G. Hartley, M.A., Classical Tutor, January, 1859.

† The Students from this name downwards were transferred to the Rev. William Campbell Shearer, M.A., Classical Tutor, September, 1863.

The present Students are—Mr. C. H. Bradbury, Ashton-under-Lyne, Mr. Geo. S. Smith, Lowestoft, Mr. Wm. Henry Dyson, Idle, Mr. W. H. Brearley, Bradford, Mr. J. B. Aitken, Southport, Mr. W. M. Westerby, Beverley, Mr. L. Crookall, Ashton-under-Lyne, Mr. Jesse Taylor, Beverley, Mr. H. H. Richardson, Leeds, Mr. Edward Aston, Ecclehill, Mr. W. J. Loxton, Taunton.

Mr. Clulow having resigned, the Rev. Daniel Fraser, M.A., of Glasgow University, became Classical Tutor in the Autumn of 1843. In 1848 the Rev. H. B. Creak, M.A., London University, Pastor of the Congregational Church at Atherstone, Warwickshire, was chosen as Professor of Mathematics and Philosophy—in accordance with the wish of Mrs. Bacon that a third Professorship should be founded, and who in 1845 endowed it by a deed of gift with the sum of £8000, three per cent. consols. The next change in the College was occasioned by the loss of the esteemed President, on account of severe indisposition, July, 1856. A purse, containing five hundred guineas, was presented to him by the friends of the College, and his portrait by Mr. Bird, R.A., was obtained for the College, and, along with Mr. Vint's, adorns the walls still. Mr. Scott died in September, 1858. The Rev. John Rheeder and Mrs. Rheeder, of Halifax, were appointed Chaplain and Matron *pro tem*. In August, 1858, the Rev. Dr. Fraser was appointed President and Theological Professor, and Mrs. Fraser, Matron. Mr. Creak retained his office, and in October, 1858, the Rev. Richard Griffiths Hartley, M.A., was appointed Classical Tutor. Mr. Hartley, as previously stated under Windhill, resigned his office in order to proceed to Madagascar with Mr. Benjamin Briggs and others, and was succeeded at Airedale by the Rev. William Campbell Shearer, M.A., of Soham, Cambridgeshire, in 1863. The Rev. Henry B. Creak, M.A., died at Ilkley, but was interred at Bramley Lane, Lightcliffe, Feb. 16th, 1864, where he had resided. He was succeeded in the Chair by the Rev. Robert Harley, F.R.S., F.R.A.S., of Brighouse—a former Student,—an office which he ably fulfilled till his removal from Brighouse to Leicester, in 1868. Since that date Professors Fraser and Shearer have also acted as *pro tem*. Professors of Logic and Mathematics; Mr. Shearer taking Classics and Philosophy, and Dr. Fraser Theology and Hebrew.

The Rev. J. G. Miall was Professor of Pastoral Theology for a few years.

In 1835 the debt on the building at Undercliffe, £1400, was removed, and Mr. Richard Garnett made a donation of £50 on condition that the interest thereof should be annually paid as a prize

for the best essay composed by any of the Students, on a subject selected by the Committee.

In June, 1838, John Holland and C. Anderson, Esqrs., the Treasurers, resigned, and Geo. Hanson, Esq., of Wilsden, was chosen successor. The Wilsden Bazaar was held in June, 1839, to remove the debt incurred by the expenditure exceeding the income for several years. In the same year College Chapel was established and opened.

Airedale College was affiliated to the London University in 1841.

Mr. Hanson, of Wilsden, was succeeded by Mr. Wm. Ackroyd, of Otley, with Mr. John Rawson, solicitor, of Bradford, as deputy-treasurer.

In 1847 the esteemed Secretary, the Rev. Joseph Stringer, of Idle, died, and was succeeded in the office by the Rev. J. A. Savage, of Wilsden. In 1852 Mr. Savage resigned the financial part of his office, when the Rev. Samuel Oddie, of Ossett, was chosen Finance Secretary. The Rev. John Aston, of Eccleshill, after three years, took Mr. Oddie's place. In 1858, after sixteen years' service, Messrs. Ackroyd and Rawson resigned as Treasurers, and Mr. Henry Brown succeeded them. Mr. Walter Milligan having acted for two years as Finance Secretary, the Rev. George Richards (Howden, and afterwards Beverley,) was appointed to that office in 1860. In 1868 Mr. Brown resigned as Treasurer, and was succeeded by Titus Salt, Esq. The Rev. S. Dyson, Idle, is Secretary (General and Finance), having taken both offices in 1869.

A vexed question in connection with Airedale and Rotherham Colleges has been respecting their amalgamation. In 1850 Rotherham College was greatly straitened in funds, and in January of that year the Rotherham Committee proposed to the Airedale Committee the amalgamation of the two Institutions. The Rotherham Committee resolved to sell their property at the end of five years, as required (in such case) by the trust deeds, and hand the proceeds over to Airedale College, but this proposal was refused at the next General Meeting. From that time Rotherham College has revived. In September, 1856, on the death of the Rev. Walter Scott, the Airedale Committee again mooted an amalgamation, but nothing came of it. In 1861 there was a general feeling in favour of uniting and erecting a College at Leeds, but the Charity Commissioners declined to sanction it because of want of unanimity in the College supporters. In 1867 the question was revived, and Rotherham was unanimous in accepting the scheme for one at Leeds, but Airedale constituents objected to the site at Potter Newton, though the Aire-

dale Committee had favoured it. In 1871 the Airedale Committee proposed the amalgamation on condition that the site should be at or near Bradford, on account of Mrs. Bacon's bequest. The Committees agreed upon Saltaire as the site, but the constituents of Rotherham College disapproved of the scheme. New Colleges, one at Rotherham, the other at Bradford, were shortly afterwards proposed; the foundation-stone of Airedale was laid October 16th, 1874, near Manningham, by Titus Salt, Esq., the Treasurer. The Rev. J. G. Miall delivered an address, and the Rev. Dr. Pulsford, of Glasgow, preached on the morning of the same day at Salem Chapel, Bradford. Messrs. Lockwood and Mawson are the architects, the estimated cost being £17,000, towards which over £12,000 is promised.

A P E N D I C E S .

I. I have extracted the following registers of *births* from CALVERLEY REGISTERS. They are the children of Dissenters, and are entered at the close of the baptisms each year. The first name is that of the child, the second, of the father. Exact dates omitted.

1706.—John John Denbigh born.

1717.—Barbary Joseph Burnley, Wrose, Judith Joshua Walker, Sarah Francis Garnett, Mary Wm. Stead.

1719.—Ann Wm. Shaw, Thorp, Sarah Wm. Denby, Windhill, Ann John Bannister, Wm. Francis Garnett, Wm. John Davison, Wm. Wm. Stead, tanner, Lydia Joseph Walker, carpenter, Thos. John Dracup, Samuel Hugh Shaw, clothier.

1720.—John Jas. Berry, Linen-webster.

1721.—Rachel Wm. Rushforth, Windhill, clothier, George Wm. Mawson, blacksmith, Jas. Sam. Laycock, Wm. Wm. Denby, junr., Windhill, Ann Wm. Stead, tanner, Joseph Francis Garnett, soap-boiler, Wm. and Mercy John Binns, Thackley, Thos. Wm. Shaw, Thorp, clothier, John Joseph Morgatroyd, clothier, Wm. John Bannister, clothier.

1722.—Miles Richd. Frankland, Windhill, clothier, John Wm. Denbigh, junr., Windhill, Joseph John Murgatroyd, Thackley, clothier, Benj. Wm. Stead, tanner, Jonathan and Mary Jonathan Watson, clothier, Wrose, Mary James Stead, tanner, Saml. Isaac Burnley, clothier, Thos. Benj. North, clothier, Wm. Hugh Shaw, clothier, James Benj. Crumback, clothier, John John Dracup, clothier, Sarah John Bannister, clothier, Mary Joshua Walker, carpenter.

1723.—Wm. Wm. Pulman, clothier, Ann Wm. Sugden, innkeeper, John Joseph Sandall, clothier, Samuel Thos. Bradley, Windhill, husbandman, David John Hill, Windhill, clothier, Francis Saml. Rhodes, wiredrawer, Ann John Jowett, clothier, Joshua Wm. Rushforth, Windhill, clothier.

- 1724.—John Mr. Wm. Marshall, woolcomber, Hannah John Dracup, junr., Jonathan Wm. Mawson, blacksmith, Jas. Jas. Booth, junr., clothier, Jas. Francis Garnett, Chandler, Ruth Anthony Onwin, Wrose, labourer, Richd. Wm. Denbygh, junr., Windhill, clothier, Joshua Joshua Murgatroyd, clothier.
- 1725.—Thos. John Hill, *W., cl., Jonas Saml. Laycock, Wr., cl., John Wm. Pulman, cl., Mary Matth. Roberts, cl., Joshua Joshua Walker, carpenter, Hannah Joseph Troughton, taylor, Mary Hugh Shaw, cl., Mary Jas. Berry, cl., John David Pickles cl., Hannah Jeremy Wood, cl.
- 1726.—Ann Wm. Mawson, smith, Paul Jere. Greenwood, cl., Mary John Hill, W., cl., James and Sarah Wm. Stead, junr., tanner, Esther Francis Garnett, Chandler, Wm. Wm. Marshall, wost. comber, John James Booth, junr., cl., John Chrstr. Saxton, w. comber, Mary Wm. Denby, junr., cl., Martha Wm. Shackleton, shal. weaver, Martha John Dracup, junr., cl., Sarah John Murgatroyd.
- 1727.—John Joseph Hartley, cl., Ann John Davidson, cl., Mary Wm. Pulman, cl., John Thos. Berry, Richd. Joseph Cordingley, W., cl.
- 1728.—John Jere. Bland, cl., John Thos. Mires, Thackley, cl., Ellen Benj. Crumback, cl., Hannah Wm. Denby, junr., W., cl., Josh. Joshua Walker, carpenter, Wm. Wm. Marshall, wos-comber, Elizabeth Wm. Stead, tanner, Sarah Hugh Shaw, cl., Martin Sam. Laycock, Wr., cl., Nathaniel John Dracup, junr. cl.
- 1729.—Mary Jere. Greenwood, cl., James Jas. Stead, tanner, Timothy Francis Garnett, Chandler, John Joseph Cordingley, W., cl., Ann Wm. Mawson, b-smith, Mary Mr. Joseph Lister, salter, Sarah Joseph Troughton, taylor, John John Stansfield, grosser.
- 1730.—Mary Benj. North, Wm. Joseph Sugden, cl., Wm. Thos. Berry, Ann Wm. Denby, junr., cl., W., Mary Joseph Thornton, Thackley, wos. comber, Sarah John Hill, W., cl., Sarah Jas. Stead, tanner, Benj. Benj. Crumback, cl., Thos. Thos. Onwin, W., shoemaker, Saml. Jas. Wood, cl., Mary Hugh Shaw, Wr., cl.
- 1731.—James Jere. Cordingley, W., cl., John Mr. Joseph Lister, salter, John Wm. Pulman, cl.
- 1732.—Sarah Joshua Walker, carpenter, Jere. Jere. Greenwood, cl., Hannah Thos. Berry, John *tn* Michell, Thackley, husbandman.
- 1733.—Esther Robt. Bell, W., cl., David Benj. Horsfall, cl., Windhill cragg, Thos. John Davison, cl., Elizth. Wm. Denbigh, junr., W., cl., Hannah John Hill, W-crag, cl., Sam Hugh Shaw, Wr., cl., Joseph Joseph Cordingley, W., cl., Hannah Benj. Crumback, cl., Isabell John Dracup, junior, cl.
- 1734.—Jas. Joseph Mires, W., cl., Hannah John Stansfield, grocer, Betty, his daughter, born 1732, Grace Wm. Pulman, cl., Hannah Benj. North.
- 1735.—Ann John Hill, W., cl., Betty Thos. Berry, John Henry Parish, cl., Mary Jonas Adcock, Thackley.
- 1736.—Sarah Robt. Bell, W., Mary Joseph Mires, W., Sarah Jere. Tillotson, W., Martha Isaac Hall, W., taylor, Sarah John Smith, cl., Jas. John Davison, cl. Amongst those from Pudsey,—July 12 Elizth. d. of Mr. Wainman, nonconformist minister.

* W. signifies Windhill; Wr., Wrose; cl., clothier.

- 1737.—Wm. Wm. Denby, W., Mary Jonathan Tillotson, Wr., cl., George Henry Parish, cl.
1738.—Jane Joseph Mires, W., cl., Rose Isaac Hall, junr., W., cl., Martha John Smith, W., cl., Susannah Jere. Booth, cl., Mary Thos. Battersby, cordwr., Mary Thos. Berry, Sarah Jere. Waterworth.
1739.—Mary Robt. Bell, W., cl., Wm. Joseph Cordingley, W., cl., John Jonathan Tillotson, W., cl., Sarah Thos. Hill, junr., W.
1740.—Jere. Jere. Tillotson, W., cl., Hannah John Watson, Sarah Thos. Battersby, Joseph Jere. Booth, Sarah Jonathan Tillotson, W.
1741.—John Joseph Gaukroger, W., James Jere. Rycroft, Thorp.
1742.—Betty Thos. Hill, W., cl., Nancy Jere. Tillotson, W., John Thos. Battersby, cordwainer, Martha Thos. Smith, Wr., John Jere Denby, W., cl.
1746.—Lydia James Wade, Thackley, cl., Mary Joseph Garnett, Idle Green, Ann John Murgatroyd, Thackley, Ann John Wilkinson, John Benj. Burnley, Wr., cl.; and amongst those from Pudsey the following Moravians—Elizth. Gottlob. Hauptman, born at Fulneck, Anna-Johanna John Ockershausen, Anna-Johanna Chas. Held, John Renatus George Prosky.
1747.—Thos. Thos. Battersby, cordwr.
1751.—Wm. Thos. Wright, W., weaver.
1753.—Geo. Wm. Horne, Fulneck.
1754.—Mary Richard Martin, W., paper maker, Mary Thos. Wright, W., weaver.
1757.—Thos. Thos. Wright, W., weaver.
1759.—Elizabeth John Gill, comber.
1762.—Benj. John Parish, cl.
1764.—John Benj. Crumback, Thorp.
1765.—Aug. 13. Sarah Jas. Huthwaite, junr.
1771.—Ann Thomas Lamb.
1773.—John Thos. Lamb.
1776.—Mary John Stead.
1777.—James John Bannister, John Baxter son of John Bell, Wrose.
1780.—Stead Joseph Rycroft, clothier, Jan. 21.
1781.—Wm. John Stead, tanner.
1782.—Mary Joseph Rycroft, born at Rawcliffe (Feb.), Judith John Stead, tanner (Nov).
1783.—Joseph Joseph Rycroft (Oct).
1784.—Elizth. John Stead, tanner (Feb).
1785.—John John Stead (May), Benjamin Joseph Rycroft (May 24th).
1786.—Martha John Rawson, Apothecary (August), John Joseph Rycroft (Decr. 17).
1790.—Mary John Rawson, Apothecary (24 June).
1795.—John Smith son of Wm. Brown.
1797.—Wm. son of Wm. son of John Brown by Lucy Ann d. of Wm. Smith.
1798.—Mary d. John s. John Stansfield, Strangforth.
1799.—Thos. s. Wm. s. John Brown by Lucy Ann d. W. Smith.
1803.—Mary John Cromack, Margaret Ann d. of Wm. Brown, Thackley.
1804.—Sarah, d. John s. John Stansfield, Strangforth.
1809.—Elizabeth d. of the same.

1811.—Mary d. John, son of Joseph Rycrofts, Rodley.

The following are also extracted from Calverley Parish Registers :
John Wales (of Windhill or Idle) had baptized—John 1576, Susanna 1585, Nathaniel 1586, Elkanah 1588, Jonathan 1592, John 1594, Timothy 1596, Benjamin 1599. *Nathaniel Wales* had baptized—Sarah 1613; Nathaniel, 1624. [The Registers between 1614 and 1624 are lost.] *Thomas Wailes*, Windell, had Rosamond 1577, Dorathie 1580. John Ferrow married Elizabeth Wayles, 1602. Sarah Thomas *Hodgson*, quaker, Idle, entered amongst the baptisms, 1662. Francis Francis *Drake*, a quaker of Idle, when a year and a half old, baptized 1663.

I must here close these genealogical notes, as I could easily extend them (and hope soon to do,) to a small book in themselves. I am reluctantly obliged to omit mentioning the old families who have attended the Upper Chapel for generations, and regret that many names do not appear that should, such as the musical family of Briggs. These notices are reserved for a future local production.

II. MRS. HUTTON'S BEQUEST.—At page 30 I have fallen into a mistake. It was not Mrs. Hutton of Poppleton, but Mrs. Hutton of Pudsey, who made the bequest to Idle, &c. She was the daughter of the Rev. Richard Thorpe, of Hopton, ejected minister, and married, at Mirfield Church, Mr. Richard Hutton, of Pudsey. By her will, dated 1720, she gave to seven trustees,—Robert Milnes, Wm. Lupton, Robt. Holdsworth, Jonathan Priestley, Richard Northrop, Anthony Rhodes and Joseph Armitage, tenements in Horton and Bowling to apply the rents, issues and profits to such preaching Protestant dissenting ministers from the Church of England and of the Presbyterian and Congregational persuasion as shall for the time being be respectively the settled Preachers or Teachers at the several respective chapels or meeting places now used and duly recorded at the General or Quarter Sessions, viz., at the new chapel or meeting-house at Idle or Eydale, the chapels or meeting places at Heckmond-wike, Cleckheaton, Topcliffe, Kipping, Eastwood and Bingley, and their successors who shall respectively reside in every of them within the parish in which such chapel or meeting place at which he shall so officiate as Preacher or Teacher is situate to and for the benefit, better maintenance and support of such Preachers and Teachers and their respective successors. At the death of four trustees a fresh election to supply their place must be made within three months. George Vint, Esq., is one of the present Trustees.

III. REV. JOSEPH STRINGER.—The Rev. Walter Scott, writing from Airedale College, March, 1849, has, "I have known Mr. Stringer for more than fourteen years. During that period I have frequently had intercourse with him, both in public and in private, for the tran-

saction of business connected with the College, and in the family circle, and I can truly say that I do not think I ever knew a more amiable man. I, in common with others, valued him much as Secretary to the College, and felt that by his removal I had sustained the loss of a valuable friend and assistant, on whom I could always depend. His services at the annual examination of the students were very efficient, and cheerfully rendered. As a christian his piety was like himself, simple and unostentatious, but solid and practical."

The Rev. R. S. Frearson, of Coniston, late of Idle, wrote, Feb., 1849:—"I esteemed it a great happiness that for fifteen years, on my setting out in the ministry, I was favoured with the society and intimate friendship of Mr. Stringer. The disposition and conduct of my dear brother Stringer were emphatically that of kindness. As a minister he attained a large degree of popularity."

The Rev. James Scott, Cleckheaton, testified, "It was one of the most happy circumstances of Mr. Stringer's life that he was placed under the tuition of that venerable man, the Rev. W. Vint. The Tutor and the Student were eminently kindred souls. In his Tutor he had a rare example, both as a scholar and a preacher. Mr. Vint was eminently successful in inducing in his students an ardent thirst for knowledge, and the consecration of that knowledge to the most sublime purposes. Mr. Stringer, like his Tutor, was a very disinterested, benevolent man."

The Rev. James Gregory, of Thornton, 1849, wrote:—"Mr. Stringer had sterling excellence which could not fail to make *impressions*,—moral worth, fraught with freshness and fragrance. He was a brother too much beloved by his brethren to be readily forgotten; and his friends do well in furnishing the church with an appropriate memorial of his goodness. I have frequently been struck with his natural, agreeable, frankness of disposition—with his manly, unmistakeable ingenuousness. If the countenance is any index to character, this attribute was marked and prominent. To see him was almost to know him. He had a beautiful simplicity of character, a gentle; guileless spirit. He was a stranger to the arts of concealment and evasion. He had true modesty, but it degenerated sometimes into morbid sensitiveness. I have known him perform services at a considerable cost, with as much ease and heartiness as if he had been receiving, rather than conferring a favour."

The Rev. Jonathan Glyde, of Bradford, wrote of Mr. Stringer—"There are few characters on which the mind rests with more entire satisfaction and repose than on his. Without brilliancy to fascinate

or dazzle, he filled the sphere in which God had bid him shine with a clear and cheerful light. It has struck me when hearing him that admiration for his friend, James Parsons, that most eloquent and impressive of preachers, exerted some influence on the style of his discourses, and the manner of their delivery. We could seldom induce him to appear at public meetings, never on the platform. While others were declaiming a few years since on the necessity of educating the people, or disputing about State support, he established a school in his vestry, and became its Teacher. A Bible Association had been formed or resuscitated at Idle, of which he was the Secretary. Shortly after I met him in our streets carrying a large carpet bag full of Bibles, which he was about to carry home. *O si sic omnes!* I often met him on the College Committee, and found him always punctual, prepared, precise, and correct in apprehension and statement. He was seldom discomposed or ruffled, never excited to petulency or anger. The remarks and suggestions which he interposed were few, but generally judicious. It is impossible thus to write of Mr. Stringer without thinking of others whom the Churches of the West Riding have recently lost. Of Calvert, in some respects so much resembling Mr. Stringer, especially in fervor of spirit and plainness of discourse: of the large-hearted, noble-minded Ely, full of great projects, generous feelings, practical power: of Hamilton, possessing such variety of endowments and acquisitions. Just now another venerable man has fallen asleep after a long life of useful labour, whose memory will be enshrined in the hearts of many. I refer to the Revd. J. Jackson."

The Rev. Henry Bean, Heckmondwike, had been acquainted with Mr. Stringer from their College days. "I saw him frequently when he was a student, and was convinced that his piety was genuine, and his manners unassuming. These impressions were deepened in after years. I have often looked at him with astonishment when in our Committees. While he was transacting the business of the Society for which he was appointed, there was no confusion, no pushing himself forward. In all my private intercourse with Mr. Stringer I have found him kind-hearted, frank and affable, no variations."

From the testimony of the Rev. J. A. Savage, of Wilsden, we extract the following:—"When you and your friends requested certain persons to furnish you with an outline of their recollections of your late Pastor, you took a step as just to his memory as it was honourable to yourselves. It evinced a becoming and appropriate anxiety to preserve a memorial of one whom you deservedly esteemed.

With others of his ministerial brethren, I would contribute my sprig of cypress to that funereal wreath which you would weave to his memory, to emit a grateful though melancholy fragrance from his tomb. I saw in him those qualities which made him morally great and good, and allied him to that class of men who constitute the substantive and efficient force in all philanthropic and religious movements, and without whom the more shining properties of leadership would want a sphere for action and lack the lustre of applause. Unsophisticated as a child, he was a heaven-wide stranger to the tortuous shifts and resources of a selfish or worldly policy. You saw at once that he was what he appeared to be, and that his language was the truthful revelation of his thoughts and feelings. Over all his qualities was thrown a mantle of native modesty, which gave beauty and attraction to the whole. As a christian, Mr. Stringer always appeared to me artless, believing, and devout. His faith was steady and his conduct progressively holy. As to the style of his pulpit compositions, I should infer, from the statements of admiring hearers, that it was somewhat too ornate, and rather heavily charged with poetical quotations, though to the credit of his spiritual taste and doctrine, he drew chiefly from the seraphic Watts. Absence of pedantry was so entire, that I never heard him quote for illustration or force a single aphorism in Latin or Greek. It was not because he could not do it, and that copiously too; for, besides the accuracy of his memory, such was his love of the classics, and benevolence of disposition, that he was seldom without one or more young men in attendance on him for instruction in them. It is but just to say that he ascribed his accuracy in classical learning to the thorough-going mode of teaching adopted by his excellent Tutor at Idle Academy. As a proof of this, he told me the following anecdote, the last time I saw him alive at Idle. We were in his sitting-room, which had formerly been Mr. Vint's lecture-room, if not also his study. Pointing to a certain spot, he said the old gentleman used to sit there, and when I came here from Edinburgh, I sat there on his left, and had but a mean opinion of what I thought classical teaching was in a Dissenting Academy. Accordingly I scorned the jog-trot mode of rendering which I saw the members of my class adopt, and when it came to my turn to read, I resolved to show them with how much more grace I could construe. Thus pluming myself with the free renderings I had acquired at the University, I dashed off; when Mr. Vint, seeing his man and his object, let me alone until I had completely fastened myself. Then taking me back, he led me through the whole of the passage, step by step, in so clear and accurate a way,

as to make me feel that my classical pretensions rested on a very slender foundation, for want of a thorough grounding in the fundamental principles of grammar.

"It remains, as it is not unnatural for me as his successor in the office, to speak of the Rev. Joseph Stringer as Secretary to Airedale College. He was installed in this office after the death of Mr. Vint, and diligently discharged its duties till he died. He was an amiable officer. Yet there was in his courtesy nothing weak and nothing mean. It was associated with great independence of thought, which he never hesitated to shew.

"But the most touching, the most honourable, and the most emphatic testimony which could be borne to his worth, was that which displayed itself in the anxiety of his beloved people, especially the young, to get a last look at the earthly remains of their pastor, before their committal to the grave. The tears of the manufacturing poor proclaimed him to have been the affectionate pastor, the child of love, the child of God."

The Rev. J. Tattersfield, Keighley, contributed a long account of Mr. Stringer's character as a man, a christian, and a minister. "Mr. Stringer was tall, well formed, and apparently robust; of florid complexion and good health; capable of great toil, mentally or bodily; and to all human appearance of vigorous constitution. His forehead was high, but rather narrow; his eyes black, expressive, and intelligent; his mouth compressed and firm; and his whole carriage betokened a strong and resolute character. He had a retentive memory. He remembered Horace as well as Watts. He could easily commit a sermon verbatim which would occupy three quarters of an hour in delivery. A memory for words, and a memory for things, or ideas, are different powers; often possessed singly, not so frequently together. Mr. Stringer combined them in himself.

"He had besides a large store of that excellent quality usually called common sense, but which ought to be called good sense, as, alas! it is sadly too uncommon. He had a keen sense of the ridiculous, which is nothing but the capacity of seeing the absurd in connexion with the pretending. He loved the useful more than the speculative, the practical and experimental, than the abstruse. I question greatly if ever he disappointed anybody, or if ever he kept a congregation waiting a moment in his life. Conscience actuated in his most minute duties. He was as benevolent as he was kind. In short, he was a quiet, retired man; simple in his habits; rather reserved and taciturn in his manners; saying little in company, rarely

arguing a point with any one, never very free in his remarks; of good head, still better heart; friendly in his disposition, manly in his deportment, benevolent in his nature."

The Rev. Joseph Waddington, writing from Bungay, 1849, testified his pleasure in writing for the projected memoir of his late and beloved Pastor. "It was my happiness to be introduced to him when he was a student, and shortly after taking up my residence at Idle, in the year 1831. He sweetly constrained me to enter the fold of Christ by a public profession of religion, and rejoiced exceedingly when I had resolved to enter the ministry. He was pre-eminently pervaded by the spirit of genuine, deep, christian affection. All loved Mr. Stringer—perhaps they did not know why,—but it was because he loved them.

"A singular instance of the esteem in which he was held by the lowest class was afforded a short time before his death. A tumultuous crowd had blocked up the way along which he had to pass. I believe they were assembled to witness one of those brutal scenes—a fight. A strong, muscular man, who was determined to procure a passage for him, cried out, 'Heigh! mak way for the best man in Idle,' and shouldering the crowd right and left, the way was soon cleared. He had a sound judgment, united with a truly benevolent heart."

One letter, written to Mr. Waddington, Berbice, in 1842, we copy: "I have safely received your very interesting letter of the 18th of January, and am grieved to learn that my very culpable negligence has been the source of uneasiness to you. I acknowledge that I have done wrong. While I so frankly say '*peccari*,' I know that you will as readily forgive me. I might say many things by way of apology, such as the multiplicity and variety of my engagements, which you know were numerous before you left, and they have greatly increased,—but I do not like apologies, so no more of them. Both your letters have been read to the people here, at special missionary prayer meetings, when liveliest feelings of gratitude to God on your behalf were poured forth, and earnest prayers were offered for you. I was going to say by your fellow members, but I may say by those who consider you as one of themselves. In consequence of your letters, and other means, I trust that a deeper interest is felt in the missionary cause. An Association has been formed for the purpose of obtaining weekly, monthly, and quarterly subscriptions, but I am sorry to say that trade has been so bad for so long a time that many who began to subscribe have been compelled to decline. The distress of the labouring classes,

of which you know my people chiefly consist, is really appalling beyond anything I ever witnessed. While I am now writing to you there are many in this village who are literally pining for want of bread. You are aware that my relative, Mr. Sharp, is dead. I have lately followed two other members of the family of the late John Burnley to the house appointed for all living, making in all seven deaths in little more than six years. I have also to inform you that my brother-in-law, the Rev. W. Vint, departed this life Jan. 19th. He resigned his charge at St. Helens soon after you left England, and has been gradually sinking under his disease, consumption, ever since his return. He died in the faith of the Son of God. Calm and peaceful was his end, and now he 'sleeps in Jesus and is blest.'

"Amid these scenes of desolation and death, I have still much to cheer me. Our church is, as it has always been, peaceful and united. Our prayer meetings are well attended. Our congregation is quite as good as usual, and we go on adding to the church, though not in so great numbers as I could desire. I have just finished a course of lectures, on Sabbath evenings, which have been attended as usual by large and very attentive audiences. You will be glad to hear that our Sabbath School is prospering, and that there is an end of spirits and wine at our Teachers' meetings. I have a goodly number of very interesting young men, as well as females, attending my Bible classes, in which I take great pleasure. Begging that you will favour me with another letter very soon, and promising that I will be more attentive in replying, I remain, my dear friend, yours very affectionately,

"Idle, March 19th, 1842.

J. STRINGER."

IV. The BAPTIST Church at Idle was formed April 18th, 1808, but for some years previously a small number of persons met for worship in a cottage. In 1811 a chapel, accommodating about 400, was erected, commencing on the 3rd of February in that year. The ministers from the formation of the church have been:—the Revs. W. Garnett, Mr. Allison, nine years, Mr. Frearson, sixteen years, Mr. Burton, one year, Mr. Parkinson, three years, Mr. Hanson, six years, Mr. Rawson, five years, and the present minister, the Rev. J. Horn, seven years. Cottage property adjoining having been purchased, the chapel was recently pulled down, and the foundation stone of a new and larger building on the site laid by Mr. Councillor Wilcock, of Bradford, Feb. 27th, 1875. They have a flourishing Sunday School.

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